THE INDEPENDENT.

PUBLISHED FOR THE PROPRIETORS. "BUT AS WE WERE ALLOWED OF GOD TO BE PUT IN TRUST WITH THE GOSPEL, EVEN SO WE SPEAK, NOT AS PLEASING MEN, BUT GOD, WHICH TRIETH OUR HEARTS." BY S. W. BENEDICT.

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THE INDEPENDENT.

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THE EDITORS TO THE PUBLIC.

The undersigned are alone responsible for the character and sentiments of *The Independent*. They have competent assistance in the departments of news and correspondence, and the Journal is established on an adequate pecuniary basis.

LEONARD BACON.
JOS. P. THOMPSON.
R. S. STORRS, Jun.

Rev. JOSHUA LEAVITT is *Assistant Editor*.

Rev. HENRY WARD BEECHER is a stated contributor to *The Independent*, over the signature ✻.

Foreign Correspondence.

SOMETHING ABOUT IRELAND.

DUBLIN, May 17th, 1850.

To the Editors of the Independent:

DEAR SIRS:—The wail of this stricken land has not been lately heard by your readers. It is an ungracious task to be perpetually teasing benevolence by tales of woe; and those who have had and prized the privilege of speaking for Ireland in the columns of the *Independent*, have, for some time past, preferred incessant labor among the people, to making tiresome appeals to foreign sympathy in their behalf.

But alas! such efforts as American Christian philanthropists most value, cannot be efficiently sustained here without American aid.

The American spirit—the spirit that God has made instrumental in producing America's national greatness, is indispensable to the elevation of our people; and this spirit cannot grow out of the decaying feudalism, the groveling superstition, the political churchism, and the contemptible priestcraft by which this poor country has been so long and so deeply cursed.

If the Christian churches of your happy land would meet the claims of humanity, and accept the mission which God has assigned them, they must shed back the light of liberty upon the nations of old Europe, and make special efforts to christianize Ireland.

All this comes very well, at least very naturally, it may be said, from an Irishman. Well, we consider it so plainly true, whoever may say it, or whoever may deny it, that we shall not inflict any Irish arguments on your readers in order to prove it; but content ourselves by glancing at a few illustrative facts, that may be interesting to those who already believe it and feel its importance to the great interests of Christianity in our age.

BUSINESS AND EMPLOYMENT.

The general depression continues so long, and extends its blighting influence over so many interests, that people seem to make up their minds to a dislocation and decay of all the existing pecuniary relations of society, as a necessary preparation for "something good, that's coming." We no longer hear of multitudes dying of starvation. The poors' rates and legislative provisions for "distressed unions," prevent this. But the industrious and upper classes are now brought under the pauperizing power of this increased taxation.

The incumbered estates are being sold rapidly, and at better prices generally than were expected. This will certainly produce improvements by-and-bye; but the facilities provided for investing money in this way, by loan or purchase, *completely drain off* all the available capital of the country, and all general business and employment languish in consequence.

Many men, who have had a high reputation for many years, as respectable and opulent men of business, and even members of the aristocracy, are brought into circumstances of destitution, and obliged to seek situations and means of support that were formerly left entirely to the poorer classes; while throughout the agricultural districts, the complaint is general, that between low prices, high taxes, poor-houses, and free trade, it is impossible for honest men to live. The results are lamentable. The hopelessness produced in some minds, and the recklessness in others, are ruinous to the best interests of society. The extravagant habits of the fashionable, and the ordinary comforts of a large portion of the respectable middle classes, are now either necessarily curtailed, or indulged to the ruin of multitudes.

Dishonesty, unsafety, and uncertainty, thus cast their withering influences on a large portion of the resources of trade and industry, and the gayety and splendor that throng many of our city-streets, only throw a deceptive vail over the hideous social diseases that pervade and paralyze all classes among us.

Many, or perhaps most of these things will require a long time to work either ruin or improvement.

ECCLESIASTICAL AFFAIRS.

The new Lord Primate has arrived from Rome. The Irish Roman Catholic Church tamely submits to the degradation that marks its complete subjugation to foreign political chicanery. The last remnant of liberty is unceremoniously set aside, by the rejection of both the candidates nominated by the Irish clergy: and the despotic camarilla that ruled Rome a few weeks ago, in the name of the absent Pope, and now rules him and it, have sent over a man of their own spirit to rule the Irish Romanists, and to maintain "Catholic unity" and the dignity of the Holy See, among us.

The friends of freedom, the abettors of "godless colleges" and all who promote the dangerous heresy of popular intelligence, may now expect some signal demonstrations of the powers of the church. We shall see what we shall see!

In the established church there has been much grumbling about Prelatic movements in England; but happily our Episcopal friends here are so engaged with efforts for converting Romanists and superseding feeble, fumbling dissenters, that they give themselves little trouble about the revival of convocation or the settlement of the Gorham and Exeter controversy.

RELIGIOUS INQUIRY.

It is impossible, in my remaining limits, to give you adequate information on this head; but it is truly astonishing how the spirit of large numbers of the people indicates a revolt from the priests, and a disposition to think for themselves.

In many parts of the country this feeling is manifesting itself; but in this city we had it strikingly exhibited recently.

Throughout the season of Lent, controversial Lectures, addressed to Roman Catholics, were delivered in many of the protestant pulpits, at the suggestion of the committee of the Evangelical Alliance.

Many Roman Catholics attended and evinced deep interest. In some instances, these services have been continued with very gratifying results. Several persons have forsaken Popery, and some of the priests have been eloquent and angry in their complaints. Rev. E. Nangle, (formerly of the Achill mission) Episcopalian, Rev. Dr. Urwick, Independent, and other devoted men have been laboring in this effort for the enlightenment of the Romanists.

Rev. Mr. King, who visited your country not long since, delivered one course of Lectures on religion, education, and all manner of things in America; and two other courses on questions of religious controversy. As his lectures were delivered not in a church, but in the public assembly rooms of the Rotunda, a large number of Roman Catholics, and sometimes even several priests attended.

He also addressed friendly invitations to a general discussion to father O'Connell, who had come forward as a champion of the Papacy; but that gentleman declined the kind offer, though it was very provokingly urged upon him; and now Mr. King does not scruple publicly to say, that the priest has convinced many of the people that priestcraft is indefensible.

The inquiry they awakened has been greatly increased by the visit of Dr. Achilli, of which I shall give some particulars by next mail.

IERNE.

RELIGIOUS ANNIVERSARIES IN LONDON.

BY OUR ENGLISH CORRESPONDENT.

[No. II.]

LONDON, May 1850.

THE SUNDAY SCHOOL UNION.

This important association met on the 2nd. Exeter Hall was thronged on the occasion. The speeches were high-toned and well-timed,—evidently feeling the peculiar pressure of the age. The Rev. C. Stovel moved the first resolution, in a speech marked by the eloquence of devout feeling, and full of practical wisdom. He counseled teachers as to their reading, and would have them so to read as not to have to unlearn. He insisted much on the necessity of the teacher acting upon the consciousness of the child, and of eliciting emotions corresponding to his own.

It was sometimes said, children cannot conceive of this and that:—

"To all such statements I cannot help presenting in answer the recollections of my own mind. I am persuaded that, at the age of eight and a half years, I had as clear a perception of the vicarious interposition of my Redeemer on behalf of sinful men as I have now. I felt that I had then an intense love for that Redeemer, which, though it passed through many intervals of experience afterwards, emerged at length with vastly different features, stamped with the cares of life, and perhaps prepared to bear something of the storms of adversity. The life which one leads now is nothing more than the results of the moral elements which were imbued into one's heart then; and I have heard of a miniater occupying an important position in this metropolis, saying—and there are many who will be prepared to affirm the truth—that those recollections are among the sweetest which could engage the heart when called to the sternest duties of manhood, and made to bear the bitterest sorrows connected with the service of God."

Dr. Archer delivered a speech which displayed a keen appreciation of the age, and of its moral necessities. Two or three fragments will imperfectly indicate its general character. People require to be forced to think, and not merely to be thought for. It is not poetic grace or beauty, but the gospel alone, which will touch the heart. He would have the young to resort to the elder teachers in our religious literature:—

"Saturate your minds with deep, clear, theoretical and practical theology, and for that purpose let me advise you to go, not to the mawkish and beaten-out productions of a certain school of modern theology, but go back to those Puritanical fathers, whose minds were full of truth, and full of the purest and most solid gold. Go back to Howe, Manton, Owen, and such men, and if the fashion and form of their statements be rude and repulsive, not so fine and finical as some modern writings, you will find at least the rough and rugged blocks of gold, the solid and substantial truth, which you can work out yourselves; and be sure in doing so that you do not hesitate to acknowledge the mine from which you dug, nor seek to make a reputation upon the brains of other men, and the collections of their thoughts. ('Hear,' and cheers.) Further, I would say, endeavor to embrace your thoughts round Christ and about Christ; let him be the center of all your admiration, of all your study, and of all your teaching. We have, now-a-days, much speculation about the book of the Apocalypse, and men are writing and preaching upon it, and endeavouring to unlock its seals, and disclose its mysteries. For my own part, I believe many of them know as much about it as myself, and that's just nothing at all."

The speaker described the two extremes, Infidelity and Romanism, against which the Christian had to make war, and showed how the battle must be fought.

The accounts show an increasing income, reaching to £1269; and the Report gives the following

STATISTICS.

"The following is the last return of the number of schools, teachers, and scholars, within a circle of five miles from the General Post Office, as reported last year:—

Auxiliaries.	Schools.	Teachers.	Scholars.
South,	107	2,170	21,177
East,	124	2,572	25,055
West,	130	2,421	23,733
North,	142	3,044	30,070
	503	10,207	100,075

"Upwards of 120 schools have made no report, and if the numbers contained in those schools are in proportion to those which have been reported, the grand total will be—schools, 623; teachers, 12,642; scholars, 123,949."

THE RELIGIOUS TRACT SOCIETY.

Last year was the jubilee of this Society, and the meeting this year was the fifty-first. The Hon. Arthur Kinnaird presided, and had evidently devoted a considerable time to making himself acquainted with the operations of the Society. His opening address presented a very good summary of facts. He said—

"It appeared, that, in this country, there were no less than ten stamped newspapers of a decidedly infidel tendency, whose circulation amounted to 11,700,000. Of unstamped publications of a similar class, there were six, with a circulation of 6,240,000. Of miscellaneous publications, no less than 10,400,000; and of the worst class of all, there were 520,000 copies sold; making a total of 28,000,000 annually. (Hear.) Could they conceive of anything more frightful than that, or could they bring any stronger argument forward to support the claims of that Society. He was happy to say, that, from the commencement of its operations, it had issued 500,000,000 of these little "messengers of mercy." (Loud cheers.) This fact, whilst it should cause them to lift up their hearts with grateful acknowledgments to Almighty God, should yet point out to them the truth, that they had not as yet nearly overtaken the evil. (Hear.) The books and tracts of the Society had been printed in 110 different languages and dialects, and it had been a means of affording large and important services to every other association for good.

"Although their benevolent receipts from 1799 to 1849, a period of fifty years, had been 174,167*l.*, the whole of that sum had been expended in their home and foreign operations, and no portion whatever in the trading operations of the Society, or in any of its expenses.

"The next fact to which he adverted was, that the Society had, within the last few years, granted more than nine thousand libraries to various societies. (Cheers.) At the present moment, there was a very valuable field opened to them in providing "servants' libraries," consisting of proper books for persons in families. The Society had come forward and made a valuable selection, and, for a small sum, the subscribers and friends could furnish to the domestics of their families admirable food for the Sabbath and other days. It was also interesting to notice the effort about to be made to supply the sister country with tracts suitable for this particular period. (Hear.) All present, he trusted, did take a deep interest in unhappy Ireland, which had been visited by severe affliction, and was now only just recovering from that dreadful famine."

The Report showed the aggregate of grants—"amounting to 3,133,165 publications, of the value of 3,302*l.* 15*s.* 1*d.* The libraries granted for destitute districts, schools, National and British schoolmasters, and union-houses, amounted to 657. The issues from the Depository during the year have been 19,245,441; making the total circulation at home and abroad, amount to about 523,000,000, in about 110 languages. The benevolent income has amounted to 5,094*l.* 6*s.* 2*d.*; the grants to 8,150*l.* 8*s.* 6*d.*, being 3,056*l.* beyond the gratuitous receipts; the legacies have been 847*l.*; and the amount received for sales, 49,686*l.* 5*s.* 9*d.* The Society's total receipts, including the sales, 61,327*l.* 8*s.* 8*d.*; being an increase on the previous year of 1,832*l.* 5*s.* 5*d.*"

The income is not adequate to the growing demands upon the Society.

The following brief auto-biographical speech, made by the Rev. W. Robinson, of Christ Church, (Episcopal) Chelsea, has both a personal and general interest. It exhibits a member of the almost expiring school of warm-hearted Calvinistic and evangelical clergymen:—

"He confessed that his heart was full, for just before he entered that noble hall he met an individual in the lobby from whom, twenty-seven years ago, he was privileged to receive the first religious tract he ever read. He remembered that, on Tuesday last, in reference to his lamented friend Edward Bickersteth, it was said, that he was a 'living doxology.' The same might be said of himself; for when he contemplated the fact, that, for the last twenty-seven years, unworthy as he was to do anything for God who had done so much for him, he had been a preacher of the Gospel; that he was indebted, humanly speaking, for his own conversion to the instrumentality of that great Society whose cause he was pleading; and that, during the whole of the period since he had known the truth he had been permitted to scatter those precious tracts which might not inaptly be called the 'leaves of the tree of life,' they would admit that, with propriety, he might say his heart was full."

The Rev. N. Farebrother, of the London Missionary Society, bore similar testimony. "He felt grateful to have the opportunity of urging its claims, for if he knew anything personally of the way of life, and the blessedness of the righteous, he had learned it from their little books." Mr. Farebrother gave some highly interesting notices of Chinese matters.

Dr. Archer (Scotch Presbyterian) spoke with much eloquence upon a resolution which had special reference to the fact of 9,000 libraries having been granted, on reduced terms, to the Colonies. A Resolution, earnestly recommending private Christians and Auxiliary Societies to make arrangements to carry out more extensively the system of distribution by *Colporteurs*, was moved by Wm. Sweney Howe, and seconded by the Rev. J. Sherman.

ANTI-STATE CHURCH ASSOCIATION.

A very ungenerous, not to say unprincipled, attempt was made by a well-intentioned but most indiscreet leader of opinion among non-conformists, to damage this association, and to strike at it in the persons of two laborious and devoted men. Not only has the attempt failed, but the Triennial Conference has indicated a strength of principle and steadiness of purpose, gravity and practical wisdom, beyond what the best friends of the Association ventured to expect. A perfect list of the delegates has not yet been published; they were numerous, and represented considerable constituencies. Many of them came a very considerable distance, at no inconsiderable cost. The *Nonconformist* computes that, upon a moderate estimate, expense was incurred in order to the constitution of the Conference,—reckoning the outlay of each delegate, and the contributions towards its common expenditure,—of two thousand pounds at least. The proceedings, and the addresses prepared, would make a respectable volume. To these a retrospective glance may well be given, when the May meetings have terminated. Beyond all question, a work of incalculable importance has devolved upon the Association. The clergy of the Established Church would fain be independent of the State, and superior to it; they, avowedly, think to use *this* Anti-State Church agitation to promote their ends; and it is for the Association to return the compliment.

THE CONGREGATIONAL UNION,

Held its twentieth annual session on the 1st inst. Dr. Morison presided, and delivered the address, which is characterized by great faithfulness and plain dealing, on subjects of the highest importance. The unsettled condition and want of coherence in some churches,—the migratory character of some of the pastors,—occasional cases of painful ministerial delinquency,—the discomfort, in worldly matters, of many ministers,—*the great spiritual deadness and lethargy stealing over the mind of the churches*, were among the topics seriously treated in the Address. Life, higher spiritual life, was described as the great want of the churches and of the age. Dr. Morison intimated that they would have to exercise becoming courtesies that day to the Rev. C. G. Finney, of America, and to implore the divine blessing on his visit to our shores.

The Rev. Dr. Burder, and the Rev. Dr. Redford, expressed their concurrence in the Address; and the Rev. J. A. James, who spoke, with affectionate tenderness respecting the younger ministers,—said, "If our denomination be no better for that Address, it will be one of the dark signs of the times which hang over us."

Dr. Morison remarked, that the experience of twenty years had shown *the compatibleness of effective union with the maintenance of strict and scriptural independence*, and urged that the full amount of strength and invigoration to be derived from the more perfect development of the principles and practice of Christian union had not been realized. It is a noticable fact, that ten days before, Dr. Godwin, in his Address at the Baptist Union, had pressed the same considerations on his denomination. If one might speak plainly, a Congregational bond, including these two denominations, with practical and not merely sentimental objects, or merely for fraternal and pleasant intercourse, as in the Evangelical Alliance, is greatly needed: but greater pressure, pressure from the power of High-church principles, and from the enemies of all religion, which is certainly coming, must be felt before the good will unite.

A gentle but expressive rebuke was given to Dr. Campbell: the Union resolved that the periodicals edited by him should *not* be considered the organs of the Union. No portion of the Report is published, nor were any statistical facts mentioned by the speakers.

Domestic Correspondence.

For the Independent.

MORE OF THE PROCEEDINGS IN CONNECTICUT.

The Association of the Eastern District of New Haven county, at their meeting, on Wednesday, the 29th of May, in Meriden, unanimously adopted the following answer to the letter of the Fairfield West. The answer was directed not only to be sent to the Fairfield West Association, but also to be published in the religious newspapers.

THE ASSOCIATION OF THE EASTERN DISTRICT OF NEW HAVEN COUNTY, TO THE ASSOCIATION OF FAIRFIELD WEST.

DEAR BRETHREN:—We have received your letter requesting us to take into consideration the sentiments published by the Rev. Horace Bushnell, D.D., in his book entitled "God in Christ," and also the action of the Hartford Central Association thereon. We have, likewise, individually received and read the "Remonstrance and Complaint," which you have addressed to said Association, in reference to their action in this case, and we will now, in accordance with your request, express our views of the subject thus brought before us.

We agree with you as to the importance of guarding the purity of our churches against the insidious approaches of error in every form, and especially against that philosophy, falsely so called, which, in some parts of our land, has set aside the fundamental doctrines of the gospel, under the pretence of explaining them with greater clearness. We hold, with unshaken confidence, those momentous truths received from our fathers, which you are desirous to defend, and especially the doctrine of tripersonality in the Divine subsistence, of the union of the Divine and human natures in the person of Christ, of a propitiation through faith in his blood, as indispensable to the support of the moral government of God in the pardon of sin, and of justification by faith alone. These doctrines we consider as distinctive principles of Christianity. We hold them as taught in that venerable formulary of our fathers, the Shorter Catechism of the Westminster divines, and we consider any departure from them as fraught with disastrous consequences to the purity and faith of our churches.

The sentiments which *you attribute* to Dr. Bushnell, in your "Remonstrance and Complaint," are sentiments with which we have no sympathy. We reject them in the fullest and most unqualified terms. There is not one member of this body who has the slightest disposition to adopt the views which you suppose him to entertain, or who would give the least countenance to any such departure from "the faith once delivered to the saints."

We do not, however, at present, consider it our province, as an ecclesiastical body, to decide on the contents of Dr. Bushnell's book. As individuals we may entertain our own views and express them when we see fit, but, as an ecclesiastical body, we do not feel called upon to pass sentence on his writings. He has, it is well known, very peculiar notions as to the nature and use of language as a medium of thought. He strenuously insists that he is misunderstood by those who consider him as denying the doctrines of the gospel on the points in question. It is known that he is preparing for publication a statement of his views which, he thinks, will free him from the imputations under which he is laboring; and we think it right, under these circumstances, to give him the benefit of a further hearing. The Association to which he belongs is, by our ecclesiastical constitution, responsible to the churches for an inquiry into his opinions, when he is accused—and a presentation of him for trial if he has fallen into fundamental error. It is a general rule to rest in the decision of such bodies until they have plainly forfeited our confidence. We do not understand the Central Association of Hartford County to have taken any step which precludes them from further action on this subject. We presume they are ready to receive any charges which may be preferred, and we cannot but hope that more light will be thrown upon the subject by the proposed publication of Dr. Bushnell, which will either relieve him from the imputations under which he labors, or cause him to be presented for trial.

DAVID SMITH, *Moderator*.
THERON G. COLTON, *Scribe*.

GENERAL ASSEMBLY AT CINCINNATI.

CINCINNATI, Saturday noon, May 25, 1850.

Presuming that through the ordinary channels you have received an account of the doings of the General Assembly up to Wednesday afternoon, I will notice only that which has been done since that time.

The exercises of Wednesday afternoon opened—after prayer—with the reading of the report of the Committee on the Report of the Board on Domestic Missions. The report was accepted, resolutions commending the operations of the Board proposed, and an interesting discussion followed. Gentlemen from the South thought that, in the cry of "The West, the West," they were neglected. The discussion was arrested by the order of the day—the hearing of delegates from foreign bodies.

Rev. Dr. Vermilye, delegate from the Reformed Dutch Church, was followed by Rev. Mr. McClure from the General Association of Massachussetts, and Messrs. W. H. Lord of Vermont, and W. H. Breed of Rhode Island.

These reports were listened to with great interest, and received by the Assembly with evident gratification. And well they might be, for there was a manifest disposition on the part of the delegates, to present the most favorable aspect of matters at home, and that also which would meet with the most sympathy in the body they were addressing. This is, perhaps, to be expected, for it requires no ordinary degree of grace and moral decision to stand up before such an Assembly and speak out, without having regard to its favor or its frown. But that delegates from bodies so influential and important as those represented on this occasion, and charged, as some of them were, with messages of special importance, should make local and personal matters so prominent, and their compliments to the Assembly so abundant, with scarcely a word of exhortation or a suggestive remark on subjects of peculiar interest to the bodies represented, and the cause of Christ generally, is to be greatly lamented. One would think this whole matter of correspondence one of mutual compliments, more to be honored in the breach than in the observance.

The remarks of Mr. Lord from Vermont were the most objectionable in the particulars mentioned. His own creed, presented somewhat at length, seemed to many as hyper-Calvinistic, and his allusions to the Abolitionists, and especially the Abolition church that was in Montpelier (alias Second Advent church), were no less out of place. Said a well-known New England man, standing high in the church, at the close of this speech, "I am more and more sick of the Yankees who come out here bowing the knee to public sentiment." The moderator reciprocated the expressions of attachment and regard, and the session closed with prayer.

The report of the Committee on the Western Seminary, brought up, prematurely, we suppose, the most important and most exciting subject anticipated by the Assembly. A substitute for the fourth resolution declared the Seminary at Allegany, "*permanent*, and all agitation of the subject of its removal now or hereafter, as inexpedient and unjust." After some considerable discussion, all after the word *permanent* was stricken out—103 to 91. But then came up a more important aspect of this question, relative to a Theological Seminary in Cincinnati in the form of an overture, calling upon the Assembly to declare non-interference with the New Albany Seminary, and its disapproval of the scheme to establish a third at Cincinnati. Dr. R. J. Breckinridge offered a resolution in answer to the overture, in substance to wit: That the Assembly does not see its way clear, at the present time, to express any opinion in regard to the existing and contemplated Seminary west of Allegany. This resolution, after much animated debate, passed with great unanimity.

Owing to previous discussion in the papers, there was anticipated a warm contest on this question, between Drs. Breckinridge and Rice. The house was crowded—expectation was on tiptoe, but lo, and behold, when the gladiators entered the arena, they were as calm and gentle as olden friends, with nothing to say—except in unison to carry the Assembly. A change had evidently come over their dream; and a change not so well understood by the body of the house. Dr. B., therefore, had to let in a little light upon the matter, which was well done and answered the purpose fully. It was to the effect, that the question in regard to *Lane Seminary* was very far from being settled, and that this movement might materially affect it! Dr. Rice seconded the motion of Dr. B., and the fearful and exciting subject was set at rest without a struggle. Dr. Hodge publicly invited the friends of a new Seminary at Cincinnati, to meet in the evening. At this meeting, we understood it was resolved to proceed at once in the measure, and that trustees were chosen. What the final issue will be so far as Lane is concerned, no one can tell. It is certainly hopeful that, at least, this movement of the Old School brethren will put new life into the Board of Trustees of Lane. That Institution is suffering and has suffered from inefficiency in some quarter: and unless the New School Presbyterian churches or other friends, act at once and with energy, it will lose its hold upon the churches and the community, and surely change its relations. Whether such a result would be gain or loss to the church and country at large, is an important question not now to be discussed.

Friday morning.—Dr. Lord resigned the office of Stated Clerk.

Dr. Humphrey of Louisville, was elected preacher on Domestic Missions for next year, and Dr. Baker of Texas, alternate. Then followed a judicial case brought up by complaint of Rev. John A. Smylie (author of a well-known work defending American Slavery from the Bible), against the Synod of Mississippi. Dr. Breckinridge of Louisville, appeared in behalf of complainant. The substance of complaint was, that *Rev. I. H. Van Court*, the owner of a sugar plantation and a gang of negroes (slaves) to work it, caused said negroes to cut sugar cane on the Sabbath to prevent its loss from frost. His Presbytery took up the case in an interlocutory meeting, exonerated him, and ordered that no minute of proceedings be made. Mr. Smylie complained of this act to the Synod. The Synod permitted the Presbytery to vote on the complaint. The course of the Presbytery was approved but afterwards reconsidered, and the whole case went down to Presbytery for a full investigation. The Presbytery declined to take it up on the ground of statute limitation. Mr. S. complained to General Assembly of Synod's action, as irregular. After a long and animated discussion, which was continued in the afternoon, Assembly sustained the complaint—124 to 40 in part, and 6 in opposition altogether. A committee was appointed to draw up a minute upon the decision.

The Assembly now numbers 121 ministers and 82 elders—the most numerous body of the kind ever assembled, it is said, in the United States. 125 Presbyteries, three Missionary Stations and 23 Synods are embraced in the Assembly. There are only 39 ministers and 24 elders from the slave States, leaving more than two to one from the free States.

The subject of Slavery came up, as you have seen probably, by overture. Committee replied by reference to the former action of General Assembly; but objection being made, it was put on the docket, and is yet to come up. It will have but little liberty and be disposed of with great unanimity, judging from the character of proceedings thus far.

Nothing is more evident than the universal and strong desire to keep together, and keep out all exciting and divisive subjects. There is consequently great unanimity; and where differences of opinion exist they are most respectfully yielded.

Like the Senate of the United States, the General Assembly most dignifiedly look down the subject of Slavery. But like the Senate it will, sooner or later, be agitated like a boiling cauldron. There is no escape. And the longer delayed, the more violent the agitation, and the greater the danger.

This Assembly has been, thus far, conducted with great efficiency and order. The most kind and respectful feelings are exhibited in its discussions. A great amount of business has been dispatched. There is less of confusion, and less interruption from questions of order, than is usual in such a body. It contrasts very favorably with the late "Medical Convention" in our city. But even here we see that judicial cases make the most trouble, are the most perplexing, and are settled with greater difficulty and less certainty of right and justice than any other. And there seems to be a general want of confidence in General Assembly to decide wisely in such matters, and a disposition to prevent things going beyond Synod or Presbytery. Yours,

COOLIDGE.

For the Independent.

LETTER FROM FLORIDA.

APALACHICOLA, May 13th, 1850.

MESSRS. EDITORS:—As you occupy a central point of christendom, and gather in from the four quarters of the globe information of the progress of Christ's kingdom and of the doings of his servants in every land, that you may dispense the same again to your readers scattered over our broad land; you and they may not be uninterested in a few words from this distant and often neglected corner of our common country. And more especially as Congregationalism, whose defender you have professed and shown yourselves to be, has here in this thirsty and barren soil now for the first time taken root; it appears but just that tidings thereof should be sent up to head quarters, for the encouragement and gratification of laborers in other portions of our Zion. There have been small Methodist and Episcopal churches here, one of each for several years, but none nearer akin to our own denomination, till the present season. Last fall, two or three private individuals voluntarily assumed the responsibility of beginning to erect a new church edifice, and went forward and put up the frame and commenced covering it, before any subscription paper was started. A commodious and well finished house has since been completed, and to a great extent already paid for. On Sabbath morning, April 28th, it was dedicated to the service of the triune God, the Father, Son, and Holy Ghost; and on the afternoon of the same day, a small church was formed upon the Congregational plan, composed of seven members, all of whom brought letters of recommendation from other churches. Other additions, both by letter and profession, are hoped for soon. There are also several individuals who will commune and coöperate with this church during a part of the year, but who are not located here with sufficient permanency to justify a removal of their church relations from the north.

Of course at this distance from sister churches, there was a great scarcity of help for the occasion. We mustered, all told, three ordained ministers and one licentiate. Rev. Mr. Orcutt, formerly settled at Uxbridge, Mass., came out here in Nov. last at the request of this people, for the double purpose of supplying this pulpit and seeking to improve the health of his family; and has usually preached one sermon each Sabbath in connection with the Methodists and in their house. By sending 150 miles up the river, we obtained the aid of Rev. Mr. Phelps, an Old School Presbyterian minister of Quincy, in this State, and still farther up, Rev. Mr. Ware, of Eufaula, Ala., a licentiate of the same order.

Rev. Mr. Orcutt preached the dedication sermon, from Ps. 96: 8, 9: "Give unto the Lord the glory due unto his name: bring an offering, and come into his courts. O worship the Lord in the beauty of holiness." The following is a brief synopsis of his discourse: "Reasonableness of this worship—a place necessary—the tabernacle—temple, &c. I. What constitutes true worship? 1. Let all things be done decently and in order. The house—coming in and going out—conduct in church—punctuality—spirituality. 2. Holiness of heart. Love is the fulfilling of the law. More than respect or sincerity. Two difficulties—a legal and a moral. (1.) A legal: Man is shut away by an inflexible law. No mortal can pass the bar—none remove it. Christ has removed it—He hath tasted death for every man—Mercy and truth have met together—God can be just. (2.) A moral: His affections are alienated—How shall they be changed? The pen of inspiration hath answered—He must be cleansed by the washing of regeneration. The doctrine of the cross made powerful to salvation on the day of Pentecost. 3. A practical faith necessary—a godly sorrow. In vain we attempt to offer acceptable worship to Jehovah in temples whose lintels and doors posts are not sprinkled with the blood of the Lamb. II. Why this worship should be rendered. 1. It is a cheap and easy worship compared with Pagan systems. Some of their expenses recounted. 2. It contributes not a little to mental training, and to the communication of knowledge. 3. It has a very salutary influence on the morals. A conscience educated in the sanctuary, brings a judgment too near to admit of gross immoralities. Contrast Christian with heathen morality. 4. Public worship promotes the salvation of souls. By the foolishness of preaching, sinners are saved. III. The particular object of this meeting. This house, from small beginnings, stands a monument of God's mercy. Gratitude is due to him, and under him, to the builders, contributors, &c. A pleasant thought, that it is built and occupied under that religious liberty which blesses our land. The house commended to the care of Jehovah." The sermon was very appropriate and timely, and calculated to do good to those that heard it. Under the first general head, nearly all the vital points of our blessed system of religion were briefly set forth, and, I believe, in a manner to satisfy in the main even the most scrupulous. After the sermon, the dedicatory prayer was offered by Rev. Mr. Phelps. The exercises were interspersed with singing and other performances suited to the occasion.

In the afternoon, Rev. Mr. Orcutt, after a short address upon the nature of a church organization, read the articles of Faith and Covenant which he had previously prepared, and they were accepted by the members, who had taken their places in front of the pulpit to enter thus publicly into church relations and fellowship with each other. He also offered the constituting prayer. Rev. Mr. Phelps, then extended the fellowship of the churches to the little company welcomed them to the communion, pledged to them the sympathies of surrounding Christians, and closed with other remarks appropriate to the occasion. After the choice of a deacon, and an ordaining prayer relative to him, the exercises were brought to a close. On that and the following evenings, preaching was listened to in the new church, from Rev. Mr. Phelps. The exercises throughout were well attended, and we trust and pray that the fruits of that day's labor may multiply and abound for a long time to come.

Would my limits permit, I might go on to speak of the school in which I am engaged as teacher, and of the hopes we are cherishing, from having so many of the rising generation under my immediate influence from day to day;—a school in which 140 pupils have been enrolled as members within the last six months, and which has numbered from 100 to 125 scholars at a time during the whole of that time. But I have already exceeded the limits I proposed to myself, and must close abruptly. G. B. D.

Boston Anniversaries.

FROM OUR BOSTON CORRESPONDENT.

BOSTON, May 28, 1850.

REV. MR. STONE'S ADDRESS BEFORE THE AMERICAN PEACE SOCIETY.

Park street church was well filled last evening, notwithstanding the storm, at the Anniversary of this Society. After an abstract of the Annual Report, Rev. Mr. Stone delivered the Annual Address, which occupied the attention of the congregation, with deep interest, for one hour and a half.

Having traced the cause of peace back to the angelic annunciation of the Savior's birth,—taking this as its true starting point,—he proposed to survey the subject. As a Christian minister, he desired to set forth the attitude of the gospel toward the evils of war. He strongly insisted that Christianity should allow nothing to go ahead of her in any good cause, but should practically prove that she alone could elevate the character, and remove the evils of humanity. The discussion has reference to war among nominally Christian men, as an *arbiter of justice* between nations. It is this system which is to be looked at in the light of the gospel. The speaker then announced his subject as the ANTAGONISM OF WAR WITH CHRISTIANITY.

This was illustrated from three points of view.

1. *The evils of war*,—which in their crime, and infamy, and wretchedness, have no sympathy with the spirit and aims of our religion.

2. *The causes of war*. Under this head the speaker eloquently analyzed the various processes of strife, and contrasted them each in turn with the calm, and holy, and heavenly precepts and aims of the teachings of Christ.

3. *The duties of Christians in reference to Peace*. It was here urged that every follower of him who was meek and lowly *has* duties from which he cannot escape, upon this subject; that the world-wide evils of the bloody system that has so long enslaved the nations, could not be looked upon with indifference by any, without guilt.

This condensed and meager sketch of an effective and popular discourse, may be admitted to your columns with more justice, from the fact that the address will soon be published, and in the reach of all.

AMERICAN EDUCATION SOCIETY.

This Society held its annual meeting in Tremont Temple last evening. As it has now no anniversary service in New-York, and has not therefore been lately in your columns, I will annex a free report, with one or two slight alterations, cut from the "Traveller" and "Journal."

The Report was read by the Rev. Mr. Riddell, as the summary of operations for the year.

"New applicants received, 114; being eleven more than last year. Whole number aided during the year, 436. In the classical course, 207; in the theological course, 229. Number aided at the West, 92. *Fifty-nine* have finished their studies, during the year, and entered the ministry. An encouraging advance has been made in this department.

THE TREASURY.—Balance on hand at the beginning of the year, $4,325 60; *Receipts* during the year, $28,428 80,—making the resources at the command of the Society, $32,754 40. *Disbursements*, $30,181 53; being $1,752 75 more than the receipts. Balance on hand, April 30, 1850, $2,572 87.

The appropriations have all been paid during the year in full amount, and on the day when due; and the above balance on the 30th of April, was so much towards a provision for the next quarterly appropriation in July. The Society has no liabilities, debts, nor arrearages in any form, to add to the burden of its current expenses. Still, as has been shown before, in consequence of increased demands upon the treasury, from a larger number of applicants for aid, the disbursements have exceeded the receipts so far, that unless a favorable change in this ratio can speedily be effected, the Board will soon be obliged to resort to the painful process, either of sending away new applicants, or of cutting down the quarterly stipend to all who depend upon them for support.

Rev. Dr. Bond, of Norwich, Ct., moved the acceptance of the Report. Having been intimately associated with the operations of this Society for thirty years, it might be expected that he should feel a deep interest in it. The work of this Society we are among those called to figure upon the platform, yet, if measured by its results, it would not fall below any other Society. It might justly be regarded as a "mother in Israel," for it had sent out more than 4000 sons; and as he had not the honor of a filial relation to her, he could bear testimony to their worth. This report was an annual letter which this mother sent out to her sons; and he trusted this mother would never be left to say, "I have nourished and brought up children and they have rebelled against me." The Society had had its troubles, but God would not desert her. Let the Holy Spirit come down upon the churches, and these reports would show its effects. He thought he could see indications that God was about to bring to his treasury a superior order of minds. The Spirit was coming down upon young men and upon the Sabbath Schools, and many would be making application to this Society for support.

Rev. HENRY M. DEXTER, of Boston, then offered the following resolution:

Resolved, That the provident wisdom of society toward its means of civil defense and social advancement, as compared with the neglect of the church to raise up, in sufficient numbers, thoroughly educated preachers of the Word, furnishes a humiliating illustration of that Scripture—"The children of this world are, in their generation, wiser than the children of light."

In sustaining this resolution, Mr. Dexter remarked that throwing eternity out of view, and looking to the affairs of time alone, it is characteristic of the people of the present day to make preparations for the future. The world is full of getting ready for to-morrow. Railroads are built: cities and streets are laid out; ships are launched, and business of all kinds is carried on with a view of providing for the future. All are busy in making preparation for the exigencies of the future, and not only for those which we know will come, but also for those which by any possibility may come. In this is manifested the wisdom of the children of this world, and it would be found as true in national affairs as in the affairs of individuals. Colleges, theological seminaries and academies are endowed; forts and arsenals are planted and supported, with direct reference to this great principle of preparation for the future.

In this is seen the wisdom of the children of this world—to be ready for every possible emergency. And he would inquire how is it with the church? What is the aspect of the Christian world toward the demands which are made upon it from the world at large. How many preachers of the Gospel are needed, and what is the church doing to furnish the supply? In order to answer this question, he said, we must first take into consideration the number required to keep alive the churches which now exist. We are told by those who collect the statistics in this matter, that among our churches sixty ministers die every year, and that forty more are dr

ter and station at the West, who were reared amidst all the virtues of a New England home, have married Catholic ladies, and been won over to that faith. We should send them New England women, accomplished instructors of the young, who may grace the social and the domestic circle; unveiled sisters of charity, going forth to charm, to bless, and to save.

Rev. E. N. Sawtell followed with a few remarks illustrating female influence in this country, as compared with France, and the importance of a thorough Biblical education to the political safety of a nation. He announced his determination to devote his life to the cause of female education at the West.

The audience was dismissed with the benediction. The Society is evidently a great favorite with the ladies of Boston, and deserves their cordial support.

BOSTON SEAMEN'S FRIEND SOCIETY.

The twenty-second anniversary of this Society was held in the Tremont Temple on Wednesday morning at 11 o'clock, following immediately upon the eloquent address of Professor Park in behalf of Western colleges. Mr. Hardy presided, and the meeting was opened with prayer by Rev. Dr. Beecher of Boston. After the reading of the report, Rev. Mr. Sawtell invited the audience to repair from the rich intellectual feast where they had been served upon gold and silver plate and with vessels sparkling with gems, to the sailor's trencher and the sailor's fare in the forecastle, and to let the cause of seamen plead for itself in place of one who had been holding his breath for an hour and a half (under Dr. Park) and was just coming to. He proceeded to narrate some touching incidents of his seven years' experience among sailors, and urged the importance of the Sailor's *Home*, at which he is surrounded with the sympathies of the church and a kind-hearted minister, and the benign influence of good female society. One of his narratives deeply affected the audience; it was substantially as follows:—

During his seven years' service at Havre, as American ships came in with their cotton, he observed a young man come into his chapel Sabbath after Sabbath, bowed down, and occasionally brushing off a tear. He sought an interview, and learned that the young man was from England, where he had been led into temptation and had committed a theft, and was obliged to flee. He then went to sea. In some port where he stopped, he found a copy of Doddridge's Rise and Progress, which he read, and it made a deep impression upon his mind. He sailed to New Orleans; but finding no Christian sympathy there, he went up the Mississippi to Red River, and hired himself out to work. But he found there no home. He went to sea again, and stopped at Havre, where the speaker first met him. He was persuaded to return to his father, who received him as the prodigal son. If there had been a *Home* at New Orleans, how much disquiet and anguish would have been saved to this man! Many of our sailors are orphans, and have no home; and the person who has no home encounters a thousand evil influences to which others are not exposed. The Sailor's Home provides a refuge for such, and brings them under good influences. And these good influences follow them when they go to sea again. Often, they are led to Christ, the Savior of sinners. He entreated the audience to remember the Sailor's Home, and throw around it those kindly influences which would make it indeed a *Home*.

Rev. Mr. Eldredge of New Bedford, next addressed the audience. He began by alluding to the saying of Horace, that the heart of that man must have been bound in iron or triple brass who first committed his fragile bark to the sea. Horace had fought at the bloody battle of Philippi and knew what danger was. The highest exploits of human daring are on the wilderness of waters in conflict with a storm. But feeble and faint-hearted were the nautical exploits which Horace thus commemorated. The navigation of the sea is no longer a matter of occasional experiment and wild adventure, but the profession for life of three millions of men.

Mr. E. then gave a graphic sketch of the frail and timorous origin of the maritime interest, from the raft and canoe coursing along rivers and inland lakes, up to the winged ships traversing in every direction the stormy pathway of the deep. He dilated eloquently upon the daring of the sailor as he pushes out to sea asking only a wide berth from shore, with strong oak beneath his feet and a needle for his guide. The claims of the sailor do not rest upon gratitude merely—though every ship carries with it a humanizing influence—but upon what he *is* in himself—upon his peculiar traits of character. Of this there is too little genuine appreciation. He should be studied at *home*, away in the storm or as he nestles in the long boat when the storm is over. His rude but noble manliness claims our admiration. He needs one thing; not education, but the domestic and religious influences which the Home and the Bethel afford.

[We understand that this was Mr. Eldredge's *debut* as a platform speaker, and the impression of his address was such as to cause us to wish that we may often hear from him in this capacity.]

It was expected that the Hon. Rufus Choate would address the meeting; but sudden indisposition prevented, and Rev. Mr. Rogers came forward to serve as Jack-at-a-pinch. As his address was substantially the same as that delivered by him in New York and reported at length in *The Independent*, it is unnecessary to repeat it here.

AMERICAN SUNDAY SCHOOL UNION.

A meeting was held in behalf of this Society, on Thursday morning, in the Tremont Temple, Rev. Baron Stow, D. D., in the chair. Prayer by Rev. Dr. Cruthers, of Portland.

The chairman said we were now standing on the banks of that great river of Christian benevolence which for three quarters of a century has been flowing on, widening its current and deepening its channel, and diffusing abroad its refreshing influences. The Sabbath School was the first among those benevolent organizations which now bless the world. It originated in that dark period when the angry cloud of the French Revolution was overshadowing the world. It had its origin in one of the small towns of England, and from that place it had spread over the Christian world. A few years afterwards, the concert of prayer was established, and soon after that, the Foreign Missionary and Bible Societies, the latter having grown out of the wants of the Sabbath School.

He then introduced Frederick A. Packard, Esq., of Philadelphia, Secretary of the American Sunday School Union.

Mr. Packard was happy to meet so many friends of the Society, and to congratulate them on the success of the institution. He was not a stranger, but a New England man, returned to give an account of his stewardship. It would be well if all the sons of New England would do this from time to time. They owe it to the New England character which they carry with them. When he left New England, he had the honor of being a member of the Legislature of this State. He was a member of the bar in Hampshire county, and had as good a docket of cases as any other member, young as he; but what was more than all, he was the superintendent of as good a Sabbath school as there was in the State; and that he accounted his greatest honor. He knew the New England mind, and he knew the American Sunday School Union, and He knew that one was adapted to the other, if properly understood. He did not believe there ever had been an instance in which the Sunday school had interfered with parental faithfulness, or ministerial influence. Unless you have studied the matter, you have little idea of the extent to which Sunday Schools diffuse religious intelligence and knowledge among children. He could show that the American Sunday School Union was more thoroughly impressed with the missionary principle than any other institution. He said, "I have ever retained my church relation with the First Congregational Church in Springfield, and in that capacity I occupy my place on the Publishing Committee. I fear some of you do not know by experience the pleasure of meeting every week with brethren of other denominations, devoted, warm-hearted, frank, and loving to consult and act together for the cause of Christ." He went on to describe the missionary operations of the Society, its cooperation with ministers, its efforts in preparing the way for a church and minister. He estimated that not exceeding two per cent. of the schools established by the Union fail; and as to the failures, they reminded him of a revolving light, which does not go out when it disappears. He had been gratified that in the five years ending 1850, they had received from New England two thousand dollars more than in the five years ending with 1840. And the increase from Massachusetts has been over $4000. This missionary work is the chief work of the Union. Its publication department, though essential, is subordinate to the other. He illustrated the necessity of having Union Publications for Union schools. He showed how the Union can introduce great and good men, by their writings, into all circles, where they could not go in person at all, to be heard. Our Doctors of Divinity are sometimes sharp with theological controversy—but the Society put them on its shelves, and it was wonderful how quiet they were. Dr. Hodge was there, and they put him into an Episcopal family where he could not go in any other way. Dr. Bedell was there—that sainted soul. The Chairman of this meeting was there. These men could go into the families of all denominations, which they could not do in any other way. They teach the doctrines of the being of God; the Holy Trinity; the Fall of Man; salvation by Christ alone; regeneration by the Holy Spirit; repentance and faith; the Sacraments; and eternal retribution. Are not these all that was essential to salvation? We cannot lead men dogmatically, but must give them some solid ground to rest upon. He would teach his own principles to his own children, and he hoped they would believe all that he believed; but the bustling world is not prepared to take things on trust; you cannot carry them by your dogmatic and controversial theology, but must do it through the simple truths of the Bible.

Rev. A. H. Clapp, of Brattleborough, illustrated the value of the Sabbath School system by its usefulness in the case of young men coming from the country to live in the city. Some of them would reach great wealth—some of them would reach the almshouse. Some of them would fill places of honor and public trust—others might fill our prisons. The pastors in the country could tell who they were. Select one of them—the child of parental hope and love and prayer—perhaps the only son of his mother, and she a widow—nourished in good New England fashion—he was dedicated to God in infancy—he had never retired to rest without repeating his prayer—the moral society of New England had taught him politeness—New England schools had taught him knowledge—a New England Sabbath had overshadowed him with its hallowed influences—a New England pastor had taught him the solemn lessons of religion. But he was now a young man, and he must leave that home for the city. How many anxieties and prayers of a mother's heart have preceded it. The dreaded hour arrives—with a mother's prayers and tears she parts with him; and to what? The young man perhaps goes to the counting-room, and his unsophisticated manners render him an object of ridicule among his companions. Painfully he toils through the week. The Sabbath arrives, but not his own Sabbath, for the bustle is still in his ear. He has no home. He has no Sabbath—no minister—no family instructor—no family. The time arrives and a ride into the country is proposed. He longs again to see the green fields and hear the birds sing, and he yields. And how much had that young man lost by losing that Sabbath! Then came the drinking saloon, the theater, and perhaps the house of her whose way is to hell; and perhaps the soul was lost. But reverse the scene. The young man meets a religious person—perhaps a Sabbath school teacher. He introduces him to the pastor, the church, the Sabbath school. Here was one of the noblest works of a city pastor. And he thanked God there were men who were willing to enter into the work, themselves personally, instead of buying exemption by their contributions. Here men took the young man by the hand, and pointed him to the right way. They invited him into their family circles, they took him to their pastor, to the church, to the Sabbath school, and thus saved him from those evil associations which had proved the ruin of so many. These were our true merchant princes, the jewels in the crown of glory for our cities. How many of these young men should rise up to call them blessed. How many mothers would greet them in heaven, with the sons whom they shall have saved from destruction.

DR. PARK'S CONVENTION SERMON.

Hundreds of people went away from the church in Brattle-street, utterly unable to obtain an entrance. The text was in 1 Samuel, 15: 29, and Genesis, 6: 6.

"The Strength of Israel will not lie nor repent; for he is not a man, that he should repent."

"And it repented the Lord that he had made man on the earth, and it grieved him at his heart."

The preacher commenced by referring to the case of a father, who endeavored to teach his children astronomy in precise philosophical language, and yet, although he uttered nothing but truth, they learned from him nothing but falsehood; while a certain mother, with a woman's tact, presented to her children the general outlines of the system of astronomy in so vivid a manner, that though her propositions were erroneous in terms and form, they made upon the minds of the children an impression nearly in accordance with the reality. He applied this anecdote to illustrate the failure of many theologians, in their attempts to convey theological truth into the minds of men by their exact and scientific statements, while a pulpit orator, using words utterly unsatisfactory to the scholastic theologian, and in their literal import inaccurate and untrue, will yet lodge in the hearts of the people the substance of religious truth.

Men deeply affected by a theme, are apt to present it out of proportions. A preacher who seeks to move the sympathies of his audience, often gives a bolder prominence, or a brighter coloring, to some lineaments, than mere science would warrant. There are two leading forms of theology, which it is the object of this discourse to illustrate, and of which the two texts are specimens,—the theology of the intellect, and the theology of the feelings,—to state some of the differences between them, and some of the influences which they exert upon each other.

The theology of the intellect conforms to the laws, subserves the wants, and secures the approval of the intuitive and deductive powers, including the decisions of the judgment, the perceptive part of conscience and of taste, and all the faculties which are essential to the reasoning process. The theology of feeling differs, as it is the form of belief which is suggested by, and adapted to the wants of the heart, embracing the substance of truth, although incorrect, it may be, in its expressions literally interpreted. It gives special prominence to those features of the truth which are most grateful to the sensibilities. It teaches, not so much by general statements, as by particular instances; not saying that God can do all things which are objects of power; but "He spake, and it was done; he commanded and it stood fast." In place of abstract remarks, it presents tangible images, as, "The children of men put their trust under the shadow of his wings." The very looseness of its style is often the hiding of its power. What force in the obscure picture drawn of Jehovah, "Who maketh darkness his pavilion."

The theology of feeling aims to be impressive, whether minutely accurate or not; it bursts away from dogmatic restraints, bringing out into bold relief, now one feature of a doctrine, and now another. To stop the Jews from the foul vices and degrading idolatry of the nations, they were plied with a stern theology, filled with the most terrible representations of Jehovah's jealousy and anger, of his breast-plate, helmet, bow, arrows, spear, sword, glittering sword, and raiment stained with blood; and then they were soothed with the sweet images of the Lord feeding his flock like a shepherd, gathering the lambs in his arms, carrying them in his bosom, and gently leading those that are with young. It individualizes the single parts of a doctrine, to make them more intense, not stopping to make them harmonize with each other.

To impress our minds with the strength of God's aversion to sin, it declares that he has repented of having made our race; while it forbids that these strong expressions be stereotyed into a creed, by declaring on the other hand, that his stability is such that he never repents, and is incapable of the shadow of a change. These discordant forms of language meet the conflicting moods of the affections, and thus enable truth to grapple with the wayward desires, and satisfy the longings of the pious heart. That any great divine, like Edwards, thus contradicts himself, only shows that he is a reasoner and something more, not always exhibiting his faith in the same form, strongly, like a needle, sharp-pointed and one-eyed; but gives his feelings full play. This emotive theology is adapted to sinners, not to doctrinal standards. Its representations are the forms of language which surround the substance of doctrine fashioned by the intellect, and makes it a living energy. There are apparent modes of reasoning in the Bible, which to the mere dialectician are sophisms, but which should be taken as passionate appeals, designed not to convince the reason, but to carry the heart, in a time when the kingdom of heaven suffered violence. It is the very nature of a theology designed to influence the heart, to use words which wake the deep sympathies of the impressible, although they meet no response from the mere technical student, who sees everything in a dry light.

This emotive theology, once received, is not easily discarded; its forms may change. Of the ancient philosophy, the greater part is lost, and not a single treatise, save Euclid's Geometry, is now in use; while the poetry of those days is as fresh as when first produced, and will always preserve its youth. The theology of reason has modified its forms, but the theology of the heart, holding always by the substance of doctrine, abides as permanent as the susceptibilities of our nature. Hence the delicacy and the peril of changing the style of a hymn book, or a liturgy, or to amend one phrase in the common version of the Bible, or to correct theological terms, however inconvenient. Bunyan's Pilgrim is an instance of its universality. He will be, as he has been, a welcome guest to every devout household from age to age, while Edwards on the Will, and Cudworth on Immutable Morality, will knock in vain at many a good man's door.

II. The influence which the intellectual and the emotive theology exert on each other.

1. The theology of the intellect illustrates and vivifies itself by that of feeling. Our tendency to unite corporeal forms with mental views, may be a premonition that we are to exist hereafter in a union of two natures, one of them spirit, and the other fit to be called a spiritual body. We need to add a body to the soul of doctrine, to make it effective. We have an intellectual belief that a spirit has no shape, and occupies no space, and that the human soul, when dismissed, has at once a clearer knowledge of God, a larger love or sterner hate, a more delightful or a more painful experience of his control. What would the tracts of Baxter and Whitefield become, if they might exhibit only this intellectual view of our future state? The feelings are balked with a notion of a spaceless, formless existence, but regard the Christians of opposite sides of the globe as alike *rising* to one and the same place of enjoyment after death, and will not stop to consider the physical objection, how can antipodes rise up in opposite directions to one place? They demand a reality for the soul. The doctrine must receive this corporeal manifestation, or it remains a cold abstraction. The experiences of that mysterious existence must be vivified by the picture of a palm-branch, a crown, a harp, a robe, which gives substance demonstrable ideas of the intellect. The philosopher may prove that the sun does not rise nor set; that the sky is not blue, nor fire warm, nor ice cold, and that our physical nature is not in itself sensible to pain; but the man responds that they are so for all that concerns me. Man will not give up the forms of belief which he feels to be true.

2. The theology of the intellect enlarges and improves the theology of the feelings, and is also enlarged and improved by it. The more extensive and accurate are our views of literal truth, so much the more numerous and salutary are the forms which it may assume for enlisting the affections. The logical system provides materials for the imagination. Pietism undervalues the intellect to exalt the affections; as if sin had less to do with the feelings than the intelligence. Rather is the intellect truer than the emotive powers. Faith becomes a wild or weak sentimentalism, if without systematic knowledge. The man who thwarts his reasoning instincts will find his soul still importunately craving for a reasonable belief. Rationalism undervalues the heart, to put the crown upon the head. When a feeling is constitutional and cannot be expelled, or pious and cannot but be approved, such of its impulses as are uniform and consistent are data from which the intellect may safely reason.

Every man has certain constitutional impulses to call on the name of some divinity, and these impulses are evidence that he ought to pray, just as the tendrils of a vine reaching forth to the trellis prove that the vine must cling to a support to reach its full growth. So the instinctive cravings of the soul for a positive, historical, miraculously-attested religion, with its sabbaths and ministry, are arguments that the soul was intended for the enjoyment of such a religion. The doctrines which concenter in and around a vicarious atonement, are so fitted to the appetences of a sanctified heart, as to gain the favor of a logician. Has man been created with irresistible instincts which compel him to believe a falsehood? Have the Christians of all ages, in their unanimous reception of this doctrine as the truth for which they yearned, been all deceived? Then have they asked in tears for the food of the soul, and a prayer-hearing Father has given them a stone for bread. The church is not infallible in her metaphysicians, nor in her philologists, nor in her councils or her bodies of divinity, her creeds or catechisms; but that broad substance of doctrine around which the feelings of all good men cluster, ever and everywhere, must be right, for it is precisely adjusted to the soul, and the soul was made for it.

3. The theology of the intellect explains that of feeling into an essential agreement with all the constitutional demands of the soul. Seizing strongly upon some elements of comprehensive doctrine, the Bible paints the unrenewed heart as a stone needing to be exchanged for flesh; and again, not as a stone, but flesh needing to be turned into spirit; and yet again, neither as a stone nor as flesh, but as a darkened spirit needing to be illumined with the light of knowledge. The intellect educes light from the collision of these repugnant phrases, and then modifies and reconciles them into the doctrine that the character of our race needs an essential transformation by an interposed influence from God.

Another set of heart phrases engage our attention by their disagreements, and tax our analytic power in tracing out the one principle on which they are based. A man of God, bowed down under the experience of his tendencies to evil, exclaims in the most absolute terms,—I am too frail for my responsibilities, and have no power to do what is required. In a happier mood, elevated with admiring views of the divine justice and goodness, he exclaims in grateful praise,—I know thee, that thou art *not* an hard master, exacting of me duties which I have no power to discharge, and never imposest a burden heavier than thou givest me strength to bear. Another time, foreseeing his temptations to an easily besetting sin, and shrinking from proud reliance on his own virtue, he becomes importunate for aid from above,—I am nothing, and less than nothing, and have no power to refrain from sin; help, Lord, for thou increasest strength to him who hath no might. Again we may find the same man, weeping over the commission of the very crime he had feared, blaming himself alone, and admitting no apology, he does not qualify his confession of his unmitigated guilt,—Lord, I would have avoided that sin which I preferred to commit; woe is me, for I have not done as well as I might have done.

Thus the Christian, in one word, fears that a denial of his competency may lessen his penitence for transgression; in another, when looking forward, he fears that a denial of his insufficiency to do the same act may weaken his feeling of dependence on God. Without one syllable of abatement, he now makes a profession, then recalls it, afterward reiterates his recalled avowal, and again retracts what he had once and again repeated. It is the oscillating language of the emotions which we now have to understand and apply.

[This eloquent discussion was carried out and closed in a manner worthy of the portion which we have given; but our limits will admit of no more. The sermon will doubtless be published without delay, and those who wish can see it in full dress.]

The Independent.

NEW YORK, THURSDAY, JUNE 6.

THE EVIL OF SECTARIANISM.

In every part of the world, those who profess to be the followers of Christ are organized in discordant and rival sects, and are distinguished from each other by party names and party badges and watchwords, quite as much as they are distinguished from the world by the manifestation of their common attachment to Christ. This condition of the great Christian commonwealth is sometimes unadvisedly spoken of as a good thing; and doubtless it is a good thing in comparison with the dead uniformity, which might be obtained by the suppression of intellectual freedom and of the sense of individual responsibility to God. But considered in itself and in its consequences, rather than in its origin as a necessary incident of the great right of private judgment, it is commonly and justly acknowledged to be an evil. And yet, we apprehend there are few who have distinctly considered what the evil is.

What then is the precise evil of Sectarianism? What is it in the present condition of the universal church, which Paul, if he were writing to the churches of this day, would rebuke as he rebuked the spirit of faction in the church at Corinth? "Is Christ divided? Was Paul crucified for you? Or were ye baptized in the name of Paul?"

The evil in question is not that there are various opinions among Christians on what are commonly recognized as important points of Christian doctrine. Doubtless the *extent* to which doctrinal differences are carried is an evil, and is intimately connected with the evil now in question. But the fact that diversities exist in the understanding and logical explanation of Christian doctrines, is a fact altogether different from the division of Christians into hostile parties. To insist that there can be no union of Christians except on the basis of perfect identity respecting every point of theology, is to make union forever impossible. The Scriptures propose no such condition of union. "Him that is weak in the faith, receive ye, but not to doubtful disputations." They manifestly expect that while some are strong and clear in their apprehensions of truth, and have made superior attainments in evangelical knowledge, there will be others whose prejudices and narrowness must be kindly endured, whose ignorance must be gently instructed, whose errors must be gradually removed. All experience tells us that such diversities of knowledge, and consequently of understanding and opinion, are to be expected. Such differences exist, at the present moment, not only between different communions founded each on its own doctrinal basis, but between opposite parties within the pale of each communion;—nay such differences exist in every party and in every particular church. It may even be doubted whether any two individuals can be found on earth, whose opinions on every question of doctrine would be found, if thoroughly sifted, perfectly the same. And how can it be otherwise when God's revelation to men is made in human language, addressed to the human apprehension, and to be interpreted by human faculties? Common sense answers the question. Diversity of opinion on questions of theological doctrine is one thing. The division of Christ's followers into rival and contentious factions is another thing. Nor does the latter proceed from the former by any legitimate necessity.

It is also important to observe the difference between the evil which we are attempting to define, and the fact that various Christian assemblies, and various collective bodies of Christians, have their own various forms of church government and of worship. There are those who are confident that diversities in church government and in forms of worship, are the very evil in question, and that there can be no peace among Christians, no intermission of sectarian feuds, till all shall unite in submission to the same ecclesiastical authority, and in the use of the same modes of worship. Is there any wisdom in such an opinion—any of the wisdom which the Scriptures teach—any of the wisdom which ought to be gathered from eighteen centuries of experience?

To us it is very evident that different forms of church organization were adopted in the primitive age, under the eye and control of the Apostles. The church at Jerusalem, with its five thousand members assembling in Solomon's porch, with its daily distribution of alms to a host of the helpless and dependent in its own communion, with its college of inspired Apostles, and with its peculiar relations to the Jewish nation on the one hand and to all other Christian churches on the other hand, was certainly organized and managed, to some extent, on a different plan from the church at Corinth, as represented in Paul's two epistles to the Corinthians. If it had been the intention of Christ, or of his Apostles, that all churches should agree in one precise form of order or worship, surely some such form would have been prescribed. Some Cambridge or Saybrook platform, some book of discipline or of common prayer, some code of Apostolic canons, something like a book of Leviticus, would have been found among the Scriptures of the New Testament. But as no form has been prescribed, wide room is left for diversities of organization and arrangement. And why should such diversities be deemed, in themselves, a serious evil. Why should they be regarded as involving, by any necessity, the evil which we are attempting to define? Not that all forms of church order are equally wise, or all modes of worship equally edifying, but why need there be an interruption of confidence, of kindly feeling, or of Christian cooperation and friendship, on account of such diversities? Why, among the many congregations of a state, of a county, or of a single city, may not one be allowed to manage its affairs in one way and another in another way? Why may not one congregation pray with a book and another without a book, and neither regard this difference as constituting any bar to mutual recognition or to any act of Christian friendship? Why may not one put the management of its spiritual affairs into the hands of some half a dozen individuals, or of a single individual, and another do every thing by the votes of the brotherhood, while at the same time both are ready to cooperate, in the exercise of mutual confidence, for the kingdom of the Savior?

Nor does the evil of factions and sectarian division among Christians result necessarily from conscientious diversities of opinion about particular questions of duty. Such diversities do exist among Christians, and are sometimes the occasion not only of earnest discussion but of painful controversy; and there is at the present day, as there has been at some former periods, a strong tendency to organize new schisms and sects upon that basis. But what do the Scriptures teach us on this point? And what does common sense teach us?

Such diversities existed among Christians in the age of the apostles. Some converts felt themselves bound in conscience to observe the Jewish sabbaths and new moons; to others all days were alike. Some feeling it to be wrong to eat flesh sold in the idolatrous market places, could eat only herbs; others, taking a bolder and more enlarged view of the matter, could eat whatever was sold in the shambles, asking no question for conscience' sake. These were questions of right and wrong—questions touching every man's duty—questions of great importance, yet when these questions were earnestly discussed in the primitive churches, the apostles decided that neither party ought to withhold from the other the confidence, the affection, the communion, mutually due among all who love our Lord Jesus Christ. Similar questions, in these days, might be discussed with similar earnestness and with similar diversity of opinion, and yet without the formation of organized schisms or the excitement of a contentious and denunciatory spirit. As long as Christianity continues to be progressive in the world, as long as Christians continue to be learning the particular applications of the great principles of duty in the changing and complicated emergencies of society, so long at least, some will be in advance of others as to the thoroughness or judiciousness of their views, and so long there will be conscientious diversities of opinion about particular questions of right and wrong.

We trust, then, our readers are prepared to see that the evil in question consists in this,—that differences of theological opinion, and differences of outward form and administration, and differences of judgment on complicated ethical questions, are seized as occasions for the exercise of a factious and contentious spirit in the Church of God. The sectarian spirit is the spirit which cannot tolerate a necessary and legitimate (or at least an inevitable and tolerable) diversity. It is the spirit which must needs bring all parties to an exact uniformity. It is the spirit which makes uniformity, to an unwarranted and unreasonable degree, the condition of religious friendship and fellowship.

If the question be asked, who are Christians that may be recognized and respected as Christians, we answer, those who receive and practice the Christian religion. If it be asked, what is the Christian religion which all who are to be respected as Christians must accept and practice, we answer by referring to the Holy Scriptures which are its only authoritative records. For a more precise and compendious answer, we refer to those ancient and acc pted summaries, the Creed, the Lord's Prayer, and the Ten Commandments as expounded by Christ in his Sermon on the Mount. The first as summing up the historic essence of the Christian faith—the story of the gospel. The second as the authentic standard of Christian worship. The third as the Divine compend of all Christian duty. These are familiarly spoken of by old writers as the *credenda*, the things to be *believed*, the things to be *prayed for*, and the things to be *done*. He also believes devoutly in God the Father Almighty, Maker of heaven and earth; and in Jesus Christ his only Son our Lord, who was conceived by the Holy Ghost, and born of the Virgin Mary, who suffered under Pontius Pilate, was crucified, dead and buried, who rose again the third day, who ascended into heaven and sitteth on the right hand of God the Father Almighty, and who thence will come to judge the living and the dead. He also believes in the holy universal church; the communion of saints, the forgiveness of sins, the resurrection of the body; and the life everlasting. He who thus believes in simplicity and godly sincerity, holds the essential things of Christian faith.

In like manner, he whose devout desires are daily offered up to God in conformity with that model and guide of devotion which the Savior gave to his disciples, is a Christian worshiper; his worship wherever "said or sung," is essentially Christian worship. And so he who conscientiously and diligently, with the fear of God, in the faith of Christ, and with the hope of strength and guidance from the Holy Spirit, undertakes and endeavors to obey the ten commandments as expounded by Christ, is sound in regard to the essential things of Christian duty. The sectarian spirit is the spirit which goes beyond these essential things, with a domineering and inexorable demand for uniformity,—the spirit of those who, while they demand for themselves full liberty of judgment, deny that liberty to others. Accordingly, when it has framed its own theological exposition of Christian doctrine, (as every Christian, and every Christian church has a right to do,) it disowns and denounces all who argue differently. When it has framed its own arrangements for worship and order in the church, it disfranchises and unchurches all who are of a different taste or judgment. When it has decided for itself on a disputed point of Christian duty, it excommunicates those whose decision swerves from that mark to the right or to the left.

Under the influence of this spirit, every difference becomes dismemberment, and every variety of mental constitution or habits tends to a disruption of all friendly relations. There is a far better state of things just now in respect to sectarian hostilities, than there was thirty or event twenty years ago, but to how great an extent is it true even now, that the visible formal ties, the public recognitions and relations which connect one Christian with another, connect them not as members of Christ, but rather as members of this or that sectarian body. One Christian is united to another in a formal fellowship, not so much because they agree with other Christians, as because they differ from other Christians; the visible bond of their fellowship is not so much that they are both Christians, as it is that they are both Congregationalists, or both Baptists, or both Lpiscopalians; it is not that they both rejoice to sit at the feet of Jesus, as it is that they are both Calvinists, or both Lutherans, or both Wesleyans, or both followers of some other human leader. In the exercise of the sectarian spirit, he who is of Paul, he who is of Apollos, and he who is of Cephas, refuse to tolerate each other's variant opinions, and habitually fail to recognize each other in that higher relation in which they are one in Christ.

THE FUGITIVE QUESTION.

In our paper of May 16, we called the attention of the *New-York Observer* to an implied charge it had made upon *The Independent*, that we had mis-stated the character of Butler's bill, and the import of Mr. Webster's voluntary pledge to support that bill, "in all its provisions, and to the fullest extent." The *Observer* could not believe that Mr. Webster would support such a bill, or if he did, declared that he would stand alone among New-England men; and, in this connection, it professed to have seen a different representation of the character of the bill itself,—evidently meaning that its readers should infer that it had seen a description of the bill which was less revolting than the one for whose accuracy it had wrongfully made *The Independent* responsible, and that it was to *such* a bill that Mr. Webster had pledged his support, "in all its provisions, and to the fullest extent." In reply, we procured an official copy of the bill, with all the amendments, as it stood before the Senate when Mr. Webster made his speech. We copied the two sections which Mr. Butler had added to Mason's bill, and which therefore made it Butler's bill, which was the one that Mr. Webster referred to by name, thus giving it in full, "in all its provisions, to the fullest extent." We then asked of the *Observer* an explanation of the grounds of its implied charge upon *The Independent*, and of its incredulity in regard to the import of Mr. Webster's pledge, and its reasons for saying that Mr. Webster would stand alone in supporting such a bill. We also loaned to the editor the official copy of the bill itself. The following is his reply:

THE FUGITIVE SLAVE BILL.

"All good patriots, all friends of the American Union, desire an amicable settlement of those questions connected with the subject of slavery, which are now agitating our whole country, and threatening ruin to our dearest interests. To gratify the South, a more stringent law is proposed for the surrender of fugitive slaves; and a bill, got up chiefly by Mr. Mason of Virginia, and Mr. Butler of South Carolina, is now before the U. S. Senate, which bill constitutes every post-master and every custom-house officer throughout the United States a magistrate, with full authority to administer oaths, to issue warrants of arrest, to appoint marshals with power of summoning the posse comitatus, and to exercise, in short, either in person or by proxy, all the powers of judge, jury and sheriff, in behalf of the slaveholder. The bill, moreover, increases the penalty to be paid to the slaveholder by every person who aids, abets, or harbors his fugitive slave, from $500, the sum fixed in the law of 1793 and now in force, to $1,000; and the amendments proposed by Mr. Mason impose upon every such offender, in addition to the sum he must pay to the slaveholder, a fine of $1,000, and imprisonment for twelve months! No provision is made in the bill for any trial by jury of the fugitive, either in the State in which he is arrested, or in that to which he is carried; and one of the proposed amendments of Mr. Mason forbids the testimony of the fugitive to be admitted in evidence.

"The editors of *The Independent* think that it is this bill, with these amendments, that Mr. Webster in his great speech proposed "to support with all its provisions to the fullest extent." We think it probable from the evidence exhibited in *The Independent*, and from what we have seen elsewhere, that Mr. Webster did propose, under the peculiar circumstances of the case, which he has since explained, to support *the bill* alluded to, but we have reason to believe that the *amendments* to which he referred were of a character widely different from those proposed by Mr. Mason. We have the best authority, as will be seen below, for saying that Mr. Webster *desires to provide for the alleged fugitive a trial by jury*, and that, too, *in the State in which he is arrested*; and that he is opposed, in making the new law, to the introduction of any provision that is not *eventually necessary to meet the requirements of the Constitution*."

We are compelled to consider this as an evasion of all the points in our inquiry, save one, and an unfair attempt to turn off the mind of its reader from the true issue in regard to that one. We are therefore bound to infer, that the *Observer* never saw any description of the bill which mitigated its features, and that never had any grounds for its bold incredulity in regard to the object of Mr. Webster's pledge.

The attempt now made to produce the impression that although it is true that "Mr. Webster did propose, under the peculiar circumstances of the case, which he has since explained, to support *that bill*," yet his support was conditioned upon these "peculiar circumstances," and upon the adoption of some amendments which he was to propose, is another evasion. Mr. Webster's pledge was to support *that bill*, "with all its provisions, and to the fullest extent," not on the ground of any "peculiar circumstances," but on its merits as a bill. It had no reference to the compromise or omnibus bill, but to Butler's bill by itself. It did not rest on the success or failure of any amendments, proposed or to be proposed, but to the body of the bill as it stands, "with all its provisions, to the fullest extent." The "Omnibus bill" contains a different project in regard to fugitives, and Mr. Webster is not pledged to support *that* bill, with or without amendments. But if that bill fails, Butler's bill will then come up, and bring with it Mr. Webster's pledge, to support it "with all its provisions, to the fullest extent." The question, then, is not as to whether "Mr. Webster *desires* to provide for the alleged fugitive a trial by jury," nor as to any other opinions, feelings, wishes, or even "prejudices," which Mr. Webster may have or profess; but, what is Mr. Webster pledged *to do*, in the Senate? He is pledged to support *that bill*, "in all its provisions and to the fullest extent," regardless alike of his own sentiments and the will of his constituents, which he openly contemns. It is *this* pledge for which he is commended by his friends at Andover and Newburyport, and in which he is sustained by all his endorsers, North and South. It is on account of *that pledge*, more than for any other one thing, that Mr. Webster has found himself repudiated by the moral sense of the North; and hence our anxiety to have this point set right in the *Observer*, not as a question between us and it, but as a matter vital to Mr. Webster's public reputation, and to the proper settlement of the question in the public mind. We therefore renew our question to the Observer:

"Will the *Observer* be kind enough to explain, by what evasion, honorable or otherwise, it supposes Mr. Webster to be clear from a pledge to support *that bill*—'WITH ALL ITS PROVISIONS, to the fullest extent?'"

We are not unobservant of the *Observer's* reference to a subsequent attempt, supposed to be on Mr. Webster's authority, to explain this pledge as being conditioned on the adoption of amendments which Mr. Webster was to propose, of which a trial by jury in the State where a fugitive *is taken* is foolishly imagined to be one. A glance at the pledge itself, thus amended, will show better than many words, how great is the injustice of charging such paltry equivocation upon the great master of language and of forensic argument.

"My friend, the Chairman of the Judiciary Committee, has a bill, which with some amendments I have to offer, that will entirely nullify its provisions, I propose to support 'in all its provisions, to the fullest extent.'"

NEW YORK AND BOSTON.

These two cities are now brought into such close contact as to make an interfusion of their characteristic elements inevitable. There are five lines of communication between them daily: two by way of the N. Y. and N. Haven Railroad, accomplishing the distance in about eight hours, and the three established routes through the Sound to Norwich, Stonington, and Fall River. The railroad route is popular with those who prefer to travel by day and on land, though it is wearisome and subject to the annoyance of dust. Of the steamboat routes, in going to Boston, that *via* Fall River will be preferred by those who are not in haste to reach their destination, who wish to enjoy a good night's rest, and who are not made qualmish by doubling Point Judith. But the Stonington route is the most reliable for those who wish to reach Boston at an early hour, especially for the purpose of taking the morning trains for the East. It is surprising to what an extent regularity and expedition are here combined. Arrangements have been perfected, by means of bells and whistles, whereby the boats can be run safely in a fog, which is much less frequent at Stonington than elsewhere along the coast. Taking a trip in the *Commodore* a few evenings ago, we were surprised to find ourselves off Bridgeport in three hours after starting, having made twenty miles an hour. We were up from our berths at Stonington by 12, and went to bed again in Boston soon after 4 A. M.

"ILL CONSIDERED LAWS."

Those who have been horrified at the "ill considered laws" of the free States, which Mr. Webster has "with so much spirit and decency" denounced, will doubtless be interested in contemplating an early (the first) example of such legislation, which is not well known at the North.

The Legislature of Virginia, 21 Jan. 1801, passed an act designed to defeat the operation of the provision for the surrender of persons claimed as fugitives from justice under Jay's Treaty, which had put out "the savage fires" in the North-West. It resolved that any person who shall surrender, by his own authority or under color of any office whatsoever, held under the authority of that Commonwealth, any citizen or any other free person whomsoever, being within the limits and entitled to the protection of the laws of Virginia, to be transported beyond sea or elsewhere without the United States, shall be *adjudged a felon, and confined in the penitentiary*, not more than 10 years. And if the person so delivered up shall in consequence thereof be tried, condemned, and executed, every person concerned in such delivery, shall suffer death as aiders, abettors, and counsellors of murder in the first degree.

EDITORIAL CORRESPONDENCE.

Boston, May 31st, 1850.

IMPRESSIONS OF THE ANNIVERSARIES.

As the anniversaries in this city have now closed, it may be well to give the readers of *The Independent* some idea of their general tone and spirit, as well as of their peculiarities, while the impression of them is yet fresh in mind, and persons at a distance may be presumed to wish for such information. Notwithstanding the unpropitious state of the weather, the number of ministers in attendance from abroad was quite large,—greater in proportion to the interests represented than at the anniversaries in New York. For this there were several reasons—1st: An arrangement, publicly announced, for the accommodation of ministers in private families. I do not suppose that there is any more of real Christian hospitality in Boston than in New York—for years ago, when a stranger in the latter city, I experienced the same hospitable treatment which is so freely tendered here; but the lay or build of Boston favors the manifestation of this feeling. Within a circuit of half a mile from Tremont Temple are hundreds of private residences of the first class, many of which are occupied by Christian families

…vered," would be grieved to contemplate such a …mind still feeling after the first principles of the …octrine of Christ; weary of controversy, longing …for spiritual life, intent upon meeting the spiritu… …al wants of others, resolved to be faithful to the …higher interests of men, and yet not knowing …what to believe about Christ,—that Christ who …is the "special and authoritative manifestation of …God to man." The fact that there are among …Unitarians such candid, thoughtful, earnest, in… …quiring spirits, should overcome the last rem… …nant of hereditary aversion in those who have …received a clearer faith, and awaken kindly …sympathy and believing prayer.

Mr. Osgood was followed by Hon. John G. …Palfrey, whose remarks were confined to remin… …iscences of the prominent clergy of the denom… …ination. The speech was peculiarly appropri… …ate to the occasion, and was characterized by …clearness of diction, vivacity of style, and delicacy …of feeling. The sketches of character were …given, as Mr. Bellows afterwards said, with the …pencil of a Stuart; and it was remarkable, that …the long gallery of portraits, there was no …sameness of feature or coloring, and no two …were set in like frames. No two characters …were introduced in the same phrase or from the …same point of observation, nor was there any …repetition of terms in describing some fifteen or …twenty individuals of the same profession. …This great merit of the speech, together with the …classic elegance of its entire structure and com… …position, led one to suppose that it had been care… …fully elaborated in the study and committed to …memory; yet I was assured, upon unquestiona… …ble authority, that it was only the day previous …that Dr. Palfrey, busied in the superintendence …of a large farm, and not a little interested in the …questions then pending in his district, had con… …sented to perform this kindly office.

Rev. Mr. Bellows of New York, next addressed …the Assembly. His theme was the literature of …the denomination. It was difficult, he said, to …specify any literature which was not that of …liberal Christianity. Not that it springs from the …heart of Unitarianism, but from a religion that is …catholic and tolerant. And one obstacle to the …spread of Unitarianism, is that men are drinking …from so many of the streams which it has fed, …that they would not come back to their fountain. …This was in the way of their growth and power, …as a denomination, out of this particular com… …munity (Boston.)

As to the literature of the country, Mr. B. re… …marked that it was surprising to look at it and …to how much of it was in the hands of men of …real religious views. He did not know of a …popular magazine, or of a popular review, or …even a leading newspaper which did not owe its …origin and continuance to a liberal Christianity. …[This claim is altogether too sweeping. Sure… …ly Mr. Bellows would not pretend that the *Bib… …lical Sacra*, the *Biblical Repository*, and the …*New Englander*, not to speak of scores of re… …spectable weeklies and monthlies, are under the …control of what he intends by liberal principles; …and we know of at least one commercial and po… …litical journal of no mean influence, which is far …enough removed from any taint of liberality. The …younger men in the ministry, and the younger …theologicals, have found Unitarianism existing as …a phenomenon, a phase of religion, and they have …failed it as such, have taken it into account as …an element in their theological thinking, and …whatever of good is in the system may thus have …vitally infused itself into minds of quite another …kind, but the Garrison Anti-Slavery Society might …as well claim to be the parent of all the moral senti… …ment of the community on the subject of Slavery, …as Unitarianism claim to be the parent of all …that is truly liberal and catholic in the theol… …ogy of our times. The same causes which pro… …duced the Garrisonian development, may have …produced in healthier minds a healthier develop… …ment of feeling on the subject of Slavery, and so …in causes which led to the development of Uni… …tarianism as an extreme and controversial sys… …tem, may have silently wrought out, in other …minds, a true liberality. But parallel events are …not to be confounded as cause and effect.]

Mr. Bellows proceeded to speak deploringly of …the want of ministers, and of the difficulty of per… …suading young men to enter the ministry. In …addition to the moral considerations which are …often pressing, Cambridge offers a *bonus of sixteen hundred dollars* to every young man who will …enter the Divinity school; but it is all in vain. …Young men are seduced into commercial pur… …suits, into politics, into editing and other occupa… …tions. As a remedy for this, Mr. B. urged with …great force and eloquence, the necessity of the …ministry's *putting* itself on the same ground as …other professions, in one respect, viz: that of *in… …dispensableness*. He would have the ministry ask …no indulgence, no favors, but would put it to the …world to say whether the ministry was needed; …and he would say to the people, if you can …do without us we can do without you. But the …truth was, the ministry *could not* be dispensed …with.

In closing, Mr. B. alluded to slavery as one of …the great disorganizing topics of the day. It was a …fire cloud, and he could see no light in it; and what …thunder and hail it might yet pour upon us none …could tell. He believed that the ministry would …be called upon to take ground on this subject, and …to stand firm in the defense of truth, and right, …and the claims of God.

In these remarks Mr. B. evinced a degree of …moral courage, a power of self-defense, and a …tone of manly eloquence, which assured his au… …dience that he is not the man to be brow-beaten …by commercial dictation either as a preacher or …as an editor. All honor is due to him for the stand …which he has taken in favor of those interests of …Justice and Humanity which are now in such …jeopardy at Washington, and in defense of the …right of the pulpit to testify against political and …national injustice and wrong.

The view which he presented of the pulpit as …an economical institution is of great importance; …and yet to magnify the ministry in that regard …would hardly supply the want of ministers which …is felt just now in so many quarters. There is …need of a deeper spirituality in young men, of a …stronger love for Christ, of more of what the de… …voted McCheyne used to style a *passion for souls* …in order to meet this want. And how can this …be promoted when the religious teaching of …learned and eloquent preachers is so vague and …uncertain? A settled conviction of the guilt and …danger of men and of their need of Christ as a …Savior, must take possession *experimentally* of the …hearts of young men before they will press into …the ministry, or persevere in it when they have …entered it. Here is a point worthy of serious …thought.

The meeting was further addressed by Rev. …Mr. Carpenter of England, and another whose …name I did not learn. The occasion was one of …great interest, gratification, and instruction to a …stranger who, for the first time, was a spectator …of such a scene. May God guide all inquiring …minds to Himself through Jesus Christ his Son.

T.

FROM OUR ENGLISH CORRESPONDENT.

ENGLAND, May 17, 1850.

PUBLIC MATTERS must be very summarily …touched. In Parliament the Irish Reform Bill, …which will renew the almost extinct constituency, …has been read a third time in the House of Com… …mons. It was supported by Sir James Graham. …The basis of it is a Rating to the poor upon a …Rental of £8 rateable value. The only chance …there is of this being quickly raised by the …Lords is, that Ministers resisting and staking …their official life upon the question, the Lords will …be in a fit, for office would "go a begging." The …Bill for giving shadowy, or patchwork constitu… …tions to the Australian Colonies, has also passed …the Commons. It contains more than the germs …of strife, and will compel the colonists constantly …to agitate to secure responsible government. A …very unworthy use is made of the necessity the …factory people were under to have their "Ten …Hours Bill" declared to be really a ten hours bill: …two hours a week are to be added, as a sort of …sop to the master manufacturers.

There are stormy meetings of the Farmers and …Protectionists, who use language compared to …which that of the physical force Chartists was …tame and spiritless. They will struggle in vain. …There is no help for them but in very large re… …ductions in rent, and in the appropriation of …tithes to the maintenance of the poor. Mr. …Grantley Berkley, a whig, and the brother of …Earl Fitzharding, moved on the 14th, that the …House should resolve itself into Committee, "to …consider the acts relating to the importation of …Foreign Corn." The debate was protracted: …Ministers did not speak, but Mr. Cobden met …the motion with boldness and skill. It was re… …jected by a majority of 298, against 184.

Father Newman, of the oratory of St. Peter …Neri, and erewhile the leader of the Oxford or …Anglo-catholic party, is now in London. He has …commenced the delivery of a course of Lectures …on "Certain Difficulties felt by Anglicans in Sub… …mitting to the Catholic Church." The oratory of …the brothers of St. Philip Neri, is situated in …King William-street, Strand, London, mid-way …between the "City" and the "West End." This …oratory is quite a center of attraction, and is filled …by clergymen of the English church and by mem… …bers of the Aristocracy. The Earl of Arundel …very frequently assists at mass. It is certain …that Mr. Newman is in confidential communi… …cation with his "Anglo-catholic" friends, …among the great majority of whom there is a …great desire for union with Rome. It is pretty …certain that a dignitary of the English Church, …connected with Durham Cathedral, has virtually …expressed this feeling to the Pope in a recent in… …terview with the Holy Father.

The news from France is gloomy and porten… …tous. It is believed that the Royalist conspira… …tors are resolved to excite an insurrection in …Paris, as *necessary* for their objects! There is …an insurrectionary movement in the Department …of Saone-et-Loire, but of which there is no de… …tailed intelligence. The President retires from …Paris to Fontainbleau for a fortnight. None can …say what it will bring forth. The *National* pro… …duces statistical facts which certainly appear to …bear out the opinion that the monstrous elector… …al bill will disfranchise upwards of four millions …of Frenchmen.!

THE NEW CONGREGATIONAL COLLEGE.

The established scheme and general design of …New College, London, was recently given in the …*Independent*. The first stone of the new build… …ing was laid on the 11th ult. It is situated at …St. John's Wood, a western suburb of London. …The usual ceremonies, such as depositing of …coins, &c., were gone through; afterward, Mr. …Binney, standing on the stone, offered a prayer, …which is described as very beautiful and appro… …priate. The venerable Pye Smith was present, …and intimated that he had been requested to de… …liver an address on the occasion, which he had …prepared, but was unequal to the task of deliver… …ing it; his friend, Dr. Wm. Smith, had consented …to read it. The oration is short, elegantly writ… …ten, and bears the characteristic impress of the …mind of the honored writer; who at the close …makes very brief reference to himself, and to the …close, in two months, "of fifty years of attempted …service." The orator was frequently applauded, …and listened to with deep interest. If given en… …tire, it would occupy about two columns of the …*Independent*; it were barbarous to mutilate it by …abridgment.

The New School General Assembly.

FROM OUR WESTERN CORRESPONDENT.

SATURDAY, May 25.

The subject of Slavery has now occupied the …sessions of the Assembly for two days and a half, …and is to be taken up again on Monday morning. …There is intense feeling manifest on all sides, and …the debate has been eager and earnest, but con… …ducted thus far in an amicable spirit. Dr. Duf… …field, Chairman of the Committee, reported at …considerable length. The memorials were 19 in num… …ber, two from Synods, thirteen from Presbyteries, …one from a church, &c. The resolutions "deeply …deplore the working of the whole system of Ameri… …can Slavery," and declare it to be, "in all cases, …where the laws of the States, the obligations of …guardianship, and the demands of humanity, do …not render it *unavoidable*, an offense in the proper …import of that term as used in our Book of Disci… …pline, Chap. 1, Sec. 3." In administering this …discipline requires much prudence and discretion. …The constitution of the church provides "any at… …tempt at a summary withdrawal from fellowship, or …declarative condemnation, legislative exscinding, …or censure pronounced, in respect of particular …synods, presbyteries, churches or their members, …without a due and careful investigation of charges …preferred, and proof of guilt adduced, conforma… …bly to its provisions." And the General Assem… …bly has no legislative power to impose new tests …of church fellowship, or coerce the inferior judica… …tories. To attempt this, "would be to make the …Supreme Court assume the attitude of accuser, to …violate vested and covenant rights, and to abdi… …cate its legitimate and constitutional power as the …bond of union, peace, correspondence, and mutual …*confidence* among all our churches."

The minority through Rev. W. C. Wisner …reported more briefly, with the conclusion that …"the holding our fellow-men in bondage, and …treating them as chattels, unless necessitated by …the civil laws, and other circumstances over which …the individual has no control, is an offense against …God and the church, which should be put upon a …level with, and be treated in the same manner as …other offenses of the same magnitude.

That after this declaration of sentiment, the …whole subject of slavery, as it exists in the church, …be referred to the Sessions and Presbyteries, to …take such action thereon as in their judgment the …laws of Christianity require.

I shall only attempt to characterize briefly the …several speeches that have been made.

Mr. Wisner was opposed to the Report of the …Committee, on account of its length, the expository …style of its resolutions, and its assumption that …the Memorials asked for unconstitutional action.— …It was composed, one third of exhortations to the …South, and two thirds of exhortations to the North. …He would have their action, brief, terse, decisive. …The Assembly had power to send down its *man… …date*, (explained to mean *testimony*), to the lower …bodies, and this was a case that required it. If …there was corruption in the churches at the South …they could reach it.

Rev. Messrs. Canfield and Gibson urged explicit …action as that which alone would satisfy the de… …mands of the Northern churches.

Dr. Duffield said that the ignorance, the so… …phisms, and the false assumptions in the memori… …als called for instruction; and hence the argumen… …tative style of his Report. One of these assump… …tions was, that the Presbyterian discipline allowed …them to reach an evil in the same direct and sum… …mary way that Congregationalists could adopt, by …proceeding at once, each church having the sole …power of judgment, and guided by no Book of prin… …ciples, to cut off and disfellowship whomsoever …they deemed unworthy. Their Book gave them …no such power. It would be a breach of covenant.

[We have serious bjections to Dr. Duffield as …an expositor of Congregationalism. His represen… …tations of it assume that it is a system of bold in… …dependency and isolated action in each church for …itself. Any concert of action on broad principles …of communion among the churches, any regularity …and order of proceeding without a Book of Disci… …pline, do not enter into the Congregationalism …which he is so free to expound. We have indeed …no Book to be a perpetual subject of alteration and …contrary interpretations—held in theory and free… …ly trampled on in practice, around which denomi… …nationalism may rally, but from which Christian …freedom is perpetually breaking away—a chain …rigid as steel when such a matter as slavery is to be …reached, but elastic enough when the object is to …accommodate and retain the Congregationalists in …their connection. But without a Book, and cov… …eting no bondage of that sort, we depose no er… …ring minister, we cut off no church, in the summary …way represented. In all matters within itself each …church acts for itself; but in matters of common …concernment among the churches, they have pro… …cesse of concert, and counsel as broad as the inter… …ests concerned.]—*Reporter*.

Rev. Mr. Clark, of Western Reserve, disliked …the Report—could not tell which side it was on.— …He urged decisive action as the demand of the …churches. The Memorial from his Synod was here …read—an able and discriminating paper, declaring …that, much as they loved the Assembly, they could …not think of continuing their connection with sla… …very. This was the voice of 8 Presbyteries and 130 …churches—

Mr. Read, of Richmond, Va. How many of …them are Congregational churches?

Mr. Nelson objected to the question as invidious.

Mr. Read.—I wish to know whether this is not from a mixed element.

Prof. Agnew regretted such constant reference to …Congregationalism on one side, and Old Schoolism …on the other. It will injure us in both quarters.

Mr. Clark continued.—Our churches demand …that we shall be taking steps toward disconnection …with Slavery. Already there was a Free Synod formed, and between it and Congregationalism, …they should be ground to powder, if they did …nothing. The churches had been held quiet, …waiting to see what the Assembly would do at this …meeting. It was difficult to act, dangerous not to …act; but more would be lost by non-action. Do …nothing, and next year not a few Presbyteries …would come up missing.

An appeal to the Book here became necessary …to extricate the body from a jungle of substitutes, …now four or five deep. Chapter and section were …cited—various readings were claimed—my Book …reads so—

"Mr. Moderator, which is *the* Book?"

Moderator.—*This is the* Book!

The obstructed tide rolled on. Mr. Townsend …gave notice that he had a speech to make in which …he would not be interrupted, as others had been. …He hotly contended he was cool.

Rev. H. Curtiss, of Indiana, urged action, not of …one sort to save the South, nor of another sort to …save the North, but right action, leaving conse… …quences with God. He presented a very consider… …able paper as expressing his view.

Rev. Mr. Canfield, of Western Reserve, read a …series of Resolutions, which met his view. He …would say, the strongest advocates of that Memo… …rial from the Reserve were staunch Presbyterians, …and its chief opposers were Congre——

Objected to.

Mr. Canfield.—gationalists. And then Mr. C. …was more quiet, being relieved.

Mr. Read, of Va., entered upon a long and la… …bored argument, to prove that the relation of …master and slave was sanctioned by the Word of …God. He went up and down the Bible from Abra… …ham to Paul and found all he wanted to sustain it, …and nothing to condemn it. It was the old story, …the more painful and humiliating when uttered by …one boasting of his Northern birth. He gave it as …the reason why so many Southern Commissioners …were absent that they would not come here to be …castigated.

Prof. Agnew, of Michigan University, went into …an expository exercise, resulting in the conclusion …that the Bible does not sanction Slavery, but has …principles subversive of the system; yet that it does …not condemn the relation, but recognizes believ… …ing masters in the primitive churches, and leaves …each case of slaveholding to be tried on its own …merits.

Elder P. F. Smith, of Philadelphia, and Rev. Mr. …Spear, of Brooklyn, replied to the two last speak… …ers. Mr. Spear's argument was one that could …scarcely be exceeded in force and conclusiveness …against Slavery. It deserves a full report, not as …new, but as a most lucid and cogent discussion of …*Slavery as it is*, and the living system as existing …in law and in fact.

Rev. Mr. Townsend, of St. Louis, followed in a …very effective speech, partly extenuating Slavery …as in the Southern churches, lamenting its exist… …ence, but passionately entreating the Assembly to …let it alone. They needed no instruction from the …North; all attempts to act on this matter from …abroad only embroiled the case more than ever.— …Let us alone—you have done too much already.

Rev. J. Wakeman, of Angelica, N. Y. read a long …paper, strong against Slavery, but inert and heavy. …Rev. A, H. H. Boyd of Virginia, made a reply to …the argument of Mr. Spear. It was a weak and …wicked attempt to justify Slavery. It was a …righteous relation, having its evils and abuses, but …in itself as just as the parental or conjugal relation. …The Assembly then adjourned till Monday.

Thus closes another week. There is a high tone …of sentiment prevalent in this Assembly against …slavery; and were it not for the cherished purpose …of reunion with the Old School, there would be de… …cisive action.

MONDAY, May 27.

Rev. Dr. Poor by courtesy addressed the As… …sembly as a returned Missionary, and abused his …privilege, his wit, and his venerable character, by …throwing them all in opposition to the advocates of …action against Slavery.

The discussion was continued by Rev. Mr. Bush… …nell, urging that Slavery is corrupting Christianity, …mocking its ordinances, making infidels, and dis… …affecting the churches.

Rev. Mr. Stiles, of N. Y. made an elaborate and …ingenious defence of Slaveholding as not wholly …wrong, nor wholly right, but of a mixed nature, to …be regulated by the Gospel. Much of his argu… …ment was good, more of it doubtful, and all of it so …turned as to work evil and that only.

Rev. Messrs. Duffield, Nelson, Heacock, Malin, …and Dobie followed, through the day and evening, …waxing more and more earnest. In the meantime …the patience of many of the members is exhausted …and they are leaving in every direction. The de… …cision will be made by a thin House.

TUESDAY, 28th.

Several items of business having been disposed …of, the Assembly proceeded with the discussion on …the subject of Slavery. A motion however was …made and carried, that the final vote be taken at …twelve o'clock.

Mr. Clarke contended that slavery was wrong; …for God had not given one man the right of proper… …ty in another; and because wrong, it became just… …ly subject to the rules of discipline, and the Gen… …eral Assembly were competent to say so.

Mr. Malin moved another set of resolutions, in …effect declaring that no new cause of further ac… …tion had appeared. An amendment was proposed …by Dr. Mason, but it was not entertained. The …hour for the final vote having arrived, various …propositions were made by several members but …were voted down. Now it became evident that …the Assembly was determined to make an advance …on their former action. Ominous looks from the …Southern members told plainly that they felt them… …selves in the minority. The question at last was …put on the adoption of the minority Report.— …Mr. Heacock moved one or two important amend… …ments, which were carried, evidently producing …more unanimity. The vote was taken by yeas and …nays, and resulted in the adoption of the minority …Report by a *large* majority, some voting for it, who …had *speechified warmly against it!!* Immediately …after the vote was declared, Mr. Read, of Rich… …mond, rose and read a Protest against the action …of the Assembly as tending to injure the Brethren …at the South, and to impede them in the work of …preaching the Gospel there. Several members …signified their adherence to that Protest. Of course …the Protest was ordered to be put on the Records …of the Assembly.

In the afternoon session there was an attempt to …prevent the recording of the yeas and nays, which …was ruled out of order. The object of the motion …was obvious; but its defeat significantly declared …the firmness of the Assembly in the action of the …morning.

After this matter of Slavery was disposed of, the …overture of the rotation of eldership was with… …drawn, this being the only way to arrest debate, …and the Assembly adjourned, to meet in Utica on …the 3d Thursday in May, 1851.

RELIGIOUS INTELLIGENCE.

THE HARTFORD QUESTION.

In compliance with the wishes of many friends in …Connecticut, we shall publish next week, two ar… …ticles which have appeared in the Hartford *Religi… …ous Herald*, one written by Rev. Walter Clarke, …and the other by Rev. W. W. Patton, on the ques… …tion whether the Central Association has closed …the door against receiving a complaint, charging …Dr. Bushnell with heresy. To these we may add …some remarks as a final disposal of the matter for …our columns.

MINUTES OF THE GENERAL ASSOCIATION.—This …document has, at length been issued from the press …of Mr. Benedict, 24 Beekman-street, and will be …sent at once to all the ministers whose names are in …its statistical tables, and to the Pastor or clerk of each …Congregational church whose minister is not known. …If any shall fail to receive their copies within a week …or two from this notice, they will please communicate …the fact to Mr. Benedict, or to Rev. Mr. Storrs, chair… …man of the Publishing Committee. The attention of …every minister, clerk, or church who may receive a …copy, is specially and earnestly requested to the Sta… …tistical Schedule at the end; that he may fill it from his …own church, and forward it to the next Association.

It will be remembered that the next meeting of the …General Association is to be held at Paris-hill, …Oneida county, on WEDNESDAY the 21st of August. …Rev. T. A. Gale, of Collins, is the appointed Preacher.

CLERGYMEN RETURNED.—Rev. W. W. Everts of …this city, and Rev. Asa Farwell and lady of Andover, …were passengers in the Hendrik Hudson, arrived from …London on Saturday. Also, Rev. Henry Cherry, …lady and three children, from Madura; and Mr. Bar… …ker and four children, from Assam, India.

Mr. Cherry is a missionary of the American …Board, connected with the Madura mission in South… …ern India, and returns on account of ill health. He …joined the mission in 1837.

MISSIONARY INTELLIGENCE.—At the monthly …meeting of the New-York and Brooklyn Missionary …Association, held at the Tract House on Monday, the …following items of missionary intelligence were com… …municated:—

FUH-CHAU, CHINA.—Rev. Mr Peet (Jan. 30) gives …an account of a new Chinese Geography, which he …says is interesting to foreigners in many respects: 1. …As showing what the Chinese think, and how they …write about us. 2. As indirectly admitting and con… …firming the correctness of our chronology, as well as …the superiority of our histories over theirs. 3. As …exhibiting a more definite and discriminating view of …the different religions of the world than has yet ap… …peared in the Chinese language. 4. As furnishing a …medium, in the providence of God, through which the …light and blessings of Christianity may find access to …the millions of benighted China. A more particular …account of this remarkable work will be contained in …the *Missionary Herald*, for July.

MADRAS.—Dr. Scudder writes, March 6th, that a …learned Pundit has made a discovery of a mode of …purification, by which those who have renounced caste …and professed Christianity can be restored to caste. …Heretofore there have been two offenses which were …irremediable,—eating with a Christian, and tasting …the flesh or blood of a cow. But this new mode of …purification will enable those who have lost caste by …these means to return to the Hindoo faith with …honor.

But the effect of this discovery is likely to be the …opposite of what was expected, for the "*Friend of In… …dia*" says:—"Should this statement be correct, one …great obstacle to missionary efforts will have been re… …moved, and many who are bound to Hindooism only …by the fear of the perpetual loss of caste, will be like… …ly to abandon their creed, when they find the step is …not irrevocable."

MOSUL.—Rev. Mr. Marsh, who left Boston Decem… …ber 7th, arrived in Mosul March 29th, and writes that …he is greatly interested in the field of labor that opens …before him. He finds the brethren bearing persecu… …tion, imprisonment, and the terrors of excommunica… …tion with a cheerful spirit. Their enemies seem to …realize that the missionaries are resolved to take pos… …session, and have been stirred up by Mr. Marsh's arri… …val, to let fall the long impending anathema. The …blow is struck. Bands long mighty have melted like …tow in the flame. The Protestants are free. They …stand erect like men, and give glory to God.

OROOMIAH.—Dr. Perkins writes, (March 18th,) …that the revival there continues with unabated inter… …est. The students of the male seminary had returned …from their vacation. At the first meeting after their …return, their prayers were most fervent and touching, …poured forth from hearts that seemed ready to burst …with almost overpowering emotion for their perishing …friends and the people, now fresh in their minds. In …the city of Oroomiah, in Geog Tapa, and other villa… …ges, much interest is manifested, and crowds flock to …the churches to hear the gospel preached.

Mr. Stocking communicates an account, written by …Miss Fisk, of the progress of the work in the female …seminary in the city. The revival began on the even… …ing of January 13th, the same evening on which it be… …gan at the seminary on the mountain, and from that …time till the date of the letter (March 23d) there was …a constantly increasing interest. Every hour of leis… …ure, sometimes five in the twenty-four, was spent in …prayer. When urged to leave prayer for sleep, the …answer was, "We have slept for weeks: how can we …sleep again till we are forgiven?" One girl would …consent to retire only on condition that she should be …allowed to rise and pray in the night if she should …awake,—*which she was sure to do.*

RED RIVER OF THE NORTH.—The English Episco… …pal Bishop of Prince Rupert's Land, Dr. Anderson, …sent out to the Hudson's Bay Country by the British …government, has written to the American Episcopal …Missionary Bishop of the North-west, whose diocese …borders on his own, giving an account of his official visit …to the settlement on Lake Winnepeg, at the mouth of …Red River. A letter from Rev. E. Gear, at Fort …Snelling, to the *Gospel Messenger*, dated May 7, says:

He has consecrated one church at the principal set… …tlement. This church has been recently built at a …cost of £1400; and is mentioned as being spacious …and beautiful, and its consecration a matter of great …interest, as the first that has been consecrated in Prince …Rupert's Land. In this church, on the 23d of De… …cember, the Bishop held this first ordination, the candi… …date being one he brought out from England with him. …"Christmas days," he remarks, "I spent most happily …with our mutual friend, Mr. Smithurst, and had the …great pleasure of administering the Lord's Supper to …86 native indians in the little church of which a sketch …is given in the Bishop of Moutreal's Journal." This …little church is near the mouth of Red river, not far …from Lake Winnepeg, and has a congregation of …nearly 300 Indians, and has been collected by the un… …tiring labors of Rev. Messrs. Cochran and Smithurst, …under the fostering care of the Church Missionary …Society.

NEW CHURCH IN BROOKLYN.—We take pleasure …in announcing that the decisive step has been taken …for establishing a new Congregational church in …Brooklyn, by the purchase of a very central and eli… …gible site for a house of worship; (corner of Court and …President-street) and the preparations are made to …commence building the lecture room next month. …The measure is not precipitate; in fact, it has been un… …der consideration many months; but sundry obstacles …have needed to be removed, which we trust are now …disposed of. A new church is much needed, and the …opening appears quite favorable. We see no reason …to doubt that, as in many other cases, the enterprise …will succeed. A room has been obtained in the vi… …cinity in which a Sabbath school is to be opened. May …the blessing of the Great Head of the church rest up… …on all those who shall lay the foundation and rear …this new temple for the worship of the living God.

COVENTRY, CONN.—Rev. Henry B. Blake was in… …stalled Pastor of the Village Church Society, Coven… …try (Conn.), Wednesday, May 15th. Invocation and …reading the Scriptures by Rev. S. G. Willard of Willi… …mantic; introductory prayer by Rev. Charles Hyde of …the First Church Society, Coventry; sermon by Rev. …J. S. Judd of Whately, Mass., from Deu. 33: 8–11; …installing prayer by Rev. A. S. Atwood of Mansfield …Center; charge to the Pastor by Rev. Albert Smith …of Vernon; fellowship of the Churches by Rev. An… …drew Sharpe of Rockville; address to the people by …Rev. David Bancroft of Willington; concluding …prayer by Rev. A. R. Livermore of North Mansfield; …benediction by the Pastor.

This church was organised January 10th, 1849, …consisting of fifty-five members. It was soon favored …with a most precious revival of religion, and some …forty persons have been added to it on a profession …of their faith in Christ. It has enjoyed the labors of …its present Pastor from its organization, and he enters …upon his Pastoral ministry, sharing, in a high degree, …the confidence and affection of his people.

ORDAINED.—Mr. Henry B. Hosford was ordained …over the Congregational Church, in Sunderland, …ass., the 28th ult. Services as follows:—

Reading of the Scriptures, by Rev. J. S. Judd, of …Whately; Introductory prayer, by Prof. H. B. Smith, …of Amherst College; Sermon by President Hopkins, of …Wms. College; Ordaining prayer, by Rev. Geo. …Cooke, of North Amherst; Charge to the Pastor, by …Rev. Eli Moody, of Montague; Fellowship of the …churches, by Rev. David A. Strong, of South Deerfield; …Charge to the People, by Rev. Aaron M. Colton, of …Amherst; Concluding prayer, by Rev. J. H. Temple, …of Whately; Benediction by the Pastor.

INSTALLATION.—On Friday evening, May 3d, 1850, …the Rev. Jo . Zively was in stalled Pa stor of the …Presbyteria church at Huntsville, Alabama, by the …Presbytery of Richland. Sermon by the Rev. R. …Hardin, D.D.; charge to the Pastor, by the Rev. Mr. …Caldwell; charge to the Congregation, by the Rev. …Mr. Pickens.

On Saturday, May 25th, the Presbytery of New …York installed the Rev. Peter D. Oaky pastor of the …Presbyterian church in Jamaica. Sermon by Rev. …John D. Wells, from Jer. iii. 15; charge to the Pastor …by Rev. N. C. Locke; charge to the people by Rev. …James M. Macdonald.

The Boston *Christian Times*, conducted by Rev. …Dorus Clarke and J. O. Choules, D.D., has made an …arrangement to secure a New-York editor; Theodore …Dwight, Esq., late publisher and *de facto* editor of the …*New York Presbyterian*. In his salutatory he addresses …the readers of his late paper, and hopes to be able, in …his new position, "to pursue the course he has before …laid out for himself, in many of its leading features." …We wish him much success in his present more con… …genial sphere. In another column, we are told that …the late editor of the *New York Presbyterian* "always …objected to the title of the paper, as savoring too …strongly of mere denominationalism." Our friend …may, perhaps, find in this remark, a clue to the result …he deplores. No newspaper can prosper, unless there …is a substantial agreement among its managers, so …far at least as concerns the leading aim and course it …is to pursue.

FOREIGN.

The America, Capt. Shannon, arrived at Halifax …8 o'clock on Monday evening; and from Liverpool on …Saturday, the 25th ult. A summary of news was in …our evening papers of Monday. Cotton is firm; the …weather favorable; stocks rising; money plenty; flour …slightly receding; Western Canal qualities sold at 23 …a 24s.

Consols closed on Saturday at 95 3-4. American …stocks in fair demand. The variations reported are, …U. S. 5's, '53, 93 a 94; U. S. 6's, '62, 106 1-2; N. Y. …State 5's, '55, 94; Ohio 6's, '60, 103; Maryland 5's, …91 a 92.

The effect of the withdrawal of the French Ambas… …sador produced a sensible effect on the funds, but they …soon rallied, and the belief was general that the move… …ment on the part of France was a mere *ruse* of minis… …ters, to enable them to carry the new electoral law.

The insolent note of the Emperor of Russia, on the …Greek case, closes thus:—

"As the manner in which Lord Palmerston under… …stands the protection due to English subjects in for… …eign countries, carries with it such serious inconve… …nience, Russia and Austria will not henceforth grant …the liberty of residence to English subjects, except on …condition of their renouncing the protection of their …government."

SAVINGS BANKS.—One of the most subtle of the …instrumentalities by which the people of Great Britain …are bound to the crushing load of the national debt, is …the device of requiring all the deposits of the Savings …Banks to be invested in the "funds," as it is called—…meaning "the debt." But events are weakening that …bond. A loss of two millions sterling occurred in the …management of this business, between 1833 and 1844 …and now the Chancellor of the Exchequer complains …of an additional loss. The balance of deposits in the …hands of the commissioners being £30,000,000, and …the value of the securities being but £28,054,000!

NEWSPAPER STAMPS.—A return has been made to …Parliament of the expense of collecting the stamp du… …ty on newspapers. No machinery is employed in ap… …plying the stamps to the sheets of paper. The num… …ber of hands is 53, and the whole expense is 6,169*l*. …Stamps are supplied at three places: London, Man… …chester, and Edinburgh.

ROME.—The Pope is accused of attempting to es… …cape from Rome again, and wishing to place himself …under the protection of Austria; but is too closely …watched by the French. Unless the Pope yields to …liberal institutions, there is reason to apprehend that …the Papal government is near its end.

AUSTRIA.—The Jesuits have been admitted into …Vienna, despite the opposition of ecclesiastical au… …thorities. Dalmatia has been definitely placed under …Jellachich, who is now Chief of Croatia, Sclavonia, …and Dalmatia. Kossuth's children have been allowed …to go to him. Bem's name has been nailed to the …gallows.

PRUSSIA.—An attempt to kill the king has been …made at Potsdam by a sergeant of artillery, who fired …a pistol at his majesty, and inflicted a wound in the …arm.

GERMANY.—The Berlin Congress of Princes …closed definitively on the 16th. The most important …decision, the preliminaries agreed to at Erfurt being …ratified, is that of a provisional government of the …new union to be appointed; the nomination of per… …sons to be left to Prussia.

TUSCANY.—The Tuscan Constitution declares, that …no disqualification—much less any crime—attaches to …any Tuscan subject professing what religion he may, …to prevent him from filling any Tuscan office; and …from that we draw a legitimate conclusion, that it is …no disqualification for any Tuscan subject to profess …any religion, or to have the books necessary in the …profession and prosecution of his religion.

MALTA, May 2.—The publication of the correspon… …dence of Mr. More O'Ferrall respecting the Italian …refugees has occasioned no small sensation here. …Some liberal-minded Maltese are getting up a memo… …rial to Lord Grey, in support of the Protestant peti… …tion respecting the punishments for offenses against …religion, and the Jesuits are furious at the idea of it.

CONGRESS.

WEDNESDAY, May 29th.

IN SENATE.—Mr. Clay presented a petition, of …course from Pennsylvania, asking for more protection …to the coal and iron interests, meaning by the imposi… …tion of additional burdens upon all othe rinterests de… …pendent on these.

He remarked "that he had heard, with great regret, …that these interests, as well as other manufacturing in… …terests, in various parts of the country, were greatly suf… …fering; but of one thing the country might be assured, …that until this agitating question of slavery was disposed …of, one way or the other, that none of these interests …could receive any attention on the part of Congress. …For himself, he must say, that his mind was so entire… …ly engrossed with the vital subject, that he had not, …and could not, give his attention to any other subject …until that should be disposed of. When that should …have been accomplished, without proposing any ex… …travagant measure of protection, he would be prepared, …and he believed all sides of the House would be ready …to look into these manufacturing interests, and afford …such relief as might seem necessary, if any."

Thus is the screw put on all these interests, to com… …pel them to yield to the demands of slavery. Perhaps …it will succeed.

The New York Branch 'Mint bill was taken up. …Mr. Badger moved to strike out the first section; lost, …20 to 32.

Yeas—Badger, Berrien, Borland, Butler, Corwin, …Davis, (of Mass.,) Dawson, Dayton, Jones, King, Ma… …son, Morton, Pearce, Pratt, Smith, Spruance, Stur… …geon, Turner, Underwood, Wales, Whitcomb.

Nays—Atchinson, Baldwin, Bell, Benton, Bradbury, …Bright, Cass, Chase, Clarke, Clay, Clement, Davis, (of …Miss.,) Dickinson, Dodge, (of Wis.,) Dodge, (of Iowa,) …Douglass, Downes, Felch, Greene, Hamlin, Houston, …Hunter, Mangum, Norris, Rusk, Sebastian, Seward, …Shields, Soule, Upham, Walker.

IN THE HOUSE.—The Oregon Land Bill was taken …up in committee. In the section making donations of …land to actual settlers, a motion was made to insert …the word "White," so as to limit donations of land to …free whites.

Mr. Giddings earnestly opposed it, and spoke of the …intelligence and patriotism of many blacks.

Mr. Fitch, of Ind., said, whether the amendment was …adopted or not, it would make no difference, as the …people of Oregon have excluded negroes, because they …amalgamate with and lead Indians to commit mis… …chief.

Mr. Sackett, of N. Y., contended that the Legisla… …ture of that Territory have no power to exclude any …color of people, and if Congress see fit to make a grant …of lands to white or black persons, they have the ben… …efit.

Mr. Conrad of La., thought that Mr. Giddings was …in some degree connected with the negro race. Mr. …C. was of the opinion that it would benefit both races …to diffuse the blacks over the country on the Pacific.

Mr. McMullen, of Va., said it was true that Virgi… …nia blood was of noble character, whether in the veins …of the white or in the black man. (Laughter.) If …Mr. Giddings goes to Virginia, he will be invited to …associate with that race of which he is the peculiar …friend.

Several others made remarks, when the amendment …to insert free whites was agreed to by 67 to 51.

THURSDAY, May 30

The Senate met to hear the announcement of the death …of Hon. Franklin H. Elmore, who, only a few days ago, …took his seat as the successor of Mr. Calhoun. He died, …after a short illness, of bronchitis, aggravated by ery… …sipelas, and ending in colliquative diarrhea. He was …born in Laurens District, S. C., in 1799, graduated in …South Carolina College, in 1817; was elected to Con… …gress in 1833, served six years, and has since been …President of the Bank of South Carolina. The an… …nouncement was made by Mr. Butler, followed by …Messrs. Hunter, Yulee, Webster, and Jefferson Davis.

The announcement was made in the House by Mr. …Woodward.

FRIDAY, May 31.

The funeral services of Mr. Elmore were attended …by both Houses at 11; sermon by Rev. R. R. Gurley, …chaplain of the Senate.

The Senate then took up the Omnibus bill, and af… …ter much discussion on the question how long it …should be postponed, laid it over again.

The bill to establish a Mint in New York, and a …Mint and Assaying Office in San Francisco, was read …a third time and passed.

Resolutions requesting the Vice President to notify …the Executive of South Carolina of Mr. Elmore's …death, directing the payment to his widow of the bal… …ance of pay and mileage due deceased, and authoriz…

Editors' Table.

DISCOURSES ON THE CHRISTIAN SPIRIT AND LIFE. By A. C. Bartol, Junior Minister of the West Church, Boston. Second edition, revised, with an Introduction. Boston: Wm. Crosby and H. P. Nichols, 111 Washington-street, 1850. New-York: C. S. Francis & Co., 252 Broadway.

The first edition of these Discourses was briefly remarked upon in this Journal at the time of its publication. The edition now before us is enlarged and enriched by an extended Introduction, in which the author undertakes 'to set the variety of his special topics in the light of a larger expression of faith.' He desires in this not only to disarm or guide criticism, but to meet a frequent skepticism in the community about Christianity, and to stir in some souls a fresh conviction of the verity of the Gospel. In order to this he developes, first, his theory of the Object of Christ's Coming.

It was 'to attest the truth, fulfil the law, save the world, and enliven the soul.' Christ came, in other words, as an authoritative Teacher from God, primarily, to show us whence and where we are, in the Immensity of Existence; and whither we are speeding, as immortal creatures. He came to show us, also, what we have to do, in the position thus defined; opening before us a righteous and divine law of conduct, that runs back into the heart, and summons not crimes alone but inclinations to its tribunal, and that is satisfied with nothing less than the perfect mastery and actuation of the soul by love to God, and regard for the fellow-creature; a law whose specific obligations are 'worship, charity, meekness, forgiveness of injuries, love of enemies, care for strangers, humanity, broad as the earth for the suffering and oppressed, self-denial and self-sacrifice in the cause of truth, of freedom and piety.' But as, under the resplendent purity of this law, the evil and sinfulness of our life and heart are only more clearly discovered to us, and even the hands that seemed to be clean are seen spotted with iniquity, so Christ came 'to deliver us from the remorse and death of our misdoing;' to redeem us from sin; breaking the yoke of its slavery, rectifying our natures, emancipating us from every thing evil and low within, and forming us to a Christian virtue bright and habitual. "The work he does is no forensic work of vindication, getting us off from our deserts in the court of divine judgment, but a work in the vital part of us," etc. "Fending off a just and good Being's doom upon the guilty, would be an equal affront to him and mischief to them." But he delivers from sin, and so from the evil that naturally follows it.

And finally, Christ came to give to men life; life in the soul; the life of godliness, purity, faith and Christian zeal. And to bring the soul to a participation of this, is "the end and sum of this superhuman work of the Gospel."

The author then speaks of the Duration of Christ's Kingdom: or the extent to which this object proposed by Christ, 'has actually stood and been maintained.' The kingdom which he has established is to be eternal, as a kingdom of light, of law, of love and of life; of light for the mind, of law for the conscience, of love for the heart, and of life for the soul. In the department of religious ideas he is absolutely supreme among teachers; and no accumulations of learning, and no inspirations of genius, approximate his sublimity and authority, or can ever supercede him in his relation to the mind. So in the department of moral law. No progress of society, no exquisite and slow formation of ethical systems, no education of the individual conscience, can ever set aside the supremacy of Christ, or make his revelations of duty unnecessary to the soul. Again, as a kingdom of love—a wonderful, unparalleled unfolding and expression of the Divine Benignity, a manifestation of God in his interior and highest Character, which philosophy and conscience and nature could never express or attain—Christ's kingdom is to be permanent; no other expression of this being parallel or proximate to that made by him, in his life and on Calvary. That Divine Love shines there in its free effluence, which, "like the sun, opens the Universe, turns even clouds into glory, and lifts death itself to a mount of transfiguration."

Finally, as a kingdom of life for the soul, Christ's reign is to be permanent and supreme. "Making real to our perception the sublimest things we can apprehend or conceive, he feeds with increasing strength the hidden man of the heart. He embodies these invisible things, concentrates and incarnates them in his own person. He differed from a philosophic author, as the face of nature in all her solid grandeur and charming beauty, differs from a theory and system of physics; for he is the reality of which he discourses, the truth he illustrates, excellence alive." And so he communicates life to the souls that receive him, throughout all time; a life that shall enter and mould them, and build them up in nobleness, and clothe them with all spiritual beauty, not for this world alone, but for 'that upper state, of which the Church below is but a suburb.' In all its elements, therefore, the reign of Christ is fitted to be permanent. It is absolute in perfection. No other will ever supplant him, in his relation to the soul; and our self-surrender to him must be complete.

As the last part of this Introduction to his Discourses, Mr. Bartol developes his view of the Method of Christ's Influence. How does he accomplish the work for which he came? He uses, says Mr. B., "a three-fold instrumentality; the Bible, the Church, and the Spirit; a power from the past, in the present, and through the eternal."

"The biography of Christ is the basis of the Christian faith." A man may accept it and not be a Christian. But none can refuse to receive it and claim the name of his disciple. It is the 'primary rock we must build on, the threshold we must pass over, the spring we must drink from, the premise of every conclusion.' Having received this, however, we must take a second step, by coming into intercourse with Christ in his Church, through its temples, its Sundays, 'which shine with a light first given them by his rising,' its worship, and sacramental ordinances. Through all these his Spirit operates. The Bible and the Church are but the first and second steps to bring us to this, the alone essential. They are the organs of the Spirit, its channels to the soul; "but there is something in the Spirit itself, of Christ, uncontained in words, unexpressed by symbols; something measureless and everlasting. It is round the believing soul as an atmosphere. It overhangs our thought, it inspires our affections. It is Christ's abode in us, Christ formed within the hope of glory."

This three-fold method of Christ's salvation "begins to operate upon us without our will, but can be carried on and completed only by our voluntary seeking of Christ." When it is effected in us, and 'Christ has become to us the anointed, Jehovah's help, our healing Redeemer,' the soul is regenerate. It is this regeneration of the individual soul, which is the centre and end of all religion. Selfishness is the first principle of human depravity, the progenitor of all wrong; and regeneration is 'the change of the selfish into the spiritual mind, by an unfolding through the help of God, of devout and generous affections above all mean desires, and the substitution of heavenly objects for those of this world.' Where this effect has been worked upon the individual souls composing a community, they form a true church of Christ; and no outward ligature of form or formula can constitute one without this. No nurture of children can dispense with, however it may powerfully and beautifully aid and tend toward, this inward regeneration of the individual soul; "which makes a child, brother to the cherub, and sister to the seraph."

There is no virtue in the public mind that can help us without this, and no efficacy in the schemes and arrangements of modern social reform. And the triumph of our religion will be won, when in all hearts this individual Christian renewal shall have been wrought and established. "As it goes on, roots of bitterness, the growth of ages, will more and more decay, the habits of the race itself be changed, social evils vanish, common goods be established and multiplied, the garden of the Lord re-appear with no narrow Oriental bounds, and the fruit of the Spirit be in all his tabernacle with his children."

This is a rapid and concise, but we believe a just and sufficient, analysis of the system of faith unfolded in this Introduction. The exceeding grace and poetic beauty of Mr. Bartol's rhetorical style, despite its occasionally too conspicuous mannerism, is of course lost under the sharp-cutting *nib* of the dissecting pen. And the roundness and fulness of the thought are inevitably sacrificed, as well as the warm and genial spirit that breathes about it, when such a harshly condensing process is applied to the fine frame of his almost animate expression. But in respect of logical entireness and accuracy, as a re-presentation of the dogma and substance of the Introduction, we believe our sketch is sufficient; and much of it, as has been seen, is given in his own words.

We have given so full an expression to this view of Christ's mission and work, because it represents the highest and best view that we have found among Unitarians. As a theory of the Gospel—if we may style that a theory, which, as clothed in language, is so vivified with the express beauty and glow of feeling, and so imbued with Christian love—it meets our wants at many points. It lays requisitions on our faith. It insults us by no attempted proof that Christ is not divine, but leaves his nature and person enthroned in mystery. It searches with a clear eye the radical selfishness of the heart, and recognizes the need of Divine help for it—of a Divine renewal. It finds in Christ more than a teacher and an exemplar; even a source of spiritual life to the soul; a sublime mediator between it and its God. It is incomparably better, not only than the Pantheistic impiety of Parker, or the conceited and infidel foolishness of Furness—who transforms the angels at the sepulchre into rolls of linen, and rejects the miraculous conception of Jesus, 'principally because, supposing the story not to be true, it is easy to see how it originated'—but than the flashy and flighty Unitarianism sometimes heard from pulpits and platforms, or seen in pulpit-reports, that now perks up to orthodox verities as if it would overshadow them with its superior supernaturalism, and again whirls back in a trice to mere abnegation of everything that is paramount and vital in the Christian doctrine. It is a system that is rounded, symmetric, attractive, pervaded by a spirit of humility and submission, and crowned at its top with hopes of immortality, through Christ the Saviour.

And now what does it want to make it harmonious and commensurate with the system of the gospel, as we receive that? It wants, first, the distinct recognition of Christ as a truly Divine Person, GOD, manifest in the flesh; and by the union of this with the other elements found in it, it would become exalted at once, as it seems to us, into a stability, a self-harmony, a wondrous grandeur, and a fitness to the soul, entirely unattainable while the person of Christ is left doubtful and unexplained, and he is viewed as scarcely more than a messenger from God. It wants, secondly, and as connected with this, the recognition of that vicarious Atonement which its estimable expositor almost violently rejects, but which the human soul, conscious of guilt, will always grope for, even from out the depths of Heathenism; the provision for which is perfectly consistent with, is even necessary to, the fullest manifestation of God's love in Christ; and which, blessed be God, the Gospel most clearly and frequently reveals to us. Without the distinct recognition of this vast Fact in the Divine system, the phenomena of the Scripture language cannot be solved, the human conscience can never be satisfied; and the system that would explain the Gospel cannot complete itself.

It wants, thirdly, the clear development of the personal energy of the Holy Ghost, as the renewing and sanctifying agent on the soul of the sinner. With that the scheme would be complete. It is the presence of these elements in our explication of the Gospel, which discriminates it broadly from that represented in this Introduction. We heartily, *longingly* wish, that those in the Unitarian ranks who are looking toward Christ from the point and with the spirit of Mr. Bartol, whose faces are bright with the light that streams from Bethlehem and from Calvary, who feel their need of Christ and bless God for him, might stand with us on this Foundation.

THE HISTORY OF THE DECLINE AND FALL OF THE ROMAN EMPIRE. By Edward Gibbon, Esq., with notes, by Rev. H. H. Milman, etc., etc. A new edition, to which is added a complete Index of the whole work. In six volumes. Vol. 1. New York: Harper & Brothers, 82 Cliff st., 1850.

This handsomely printed edition of Gibbon's great work is published by our friends in Cliff-st., in the same general style with the recent Boston edition. The paper is good, the size convenient, the table of contents full, the edition in all respects a desirable one.

The same indefatigable house have re-issued their duodecimo edition of Macauley's brilliant History, in two volumes, corresponding respectively with the volumes of the last London edition.

COLTON'S TRAVELLER AND TOURIST'S GUIDE BOOK, through the United States of America and the Canadas; containing the routes and distances on the great lines of travel by railroads, canals, stage-roads, and steamboats; together with descriptions of the several States, and of the principal cities, towns and villages in each. Accompanied with a large and accurate Map. New York: J. H. Colton, No. 86 Cedar-st., 1850.

At this season, when so many are planning summer tours, eastward or westward, or more probably still northward, toward the star which the slaves love, this elegant and convenient Guide-book, which packs into a small compass a vast amount of needed information, and is accompanied and completed by an excellent map, cannot fail to be welcomed widely and warmly. It is concise, comprehensive, neatly printed, and wherever we have examined it correct and reliable. We commend it to all travellers.

INTRODUCTORY LESSONS ON CHRISTIAN EVIDENCES, by Archbishop Whately. Boston. Crosby & Nichols, 111 Washington-street. 1850.

This seems a clear and sufficient summary of the Evidences of Christianity, as designed for children, and intended to be used as a Text Book in Sunday schools. We do not know on what authority it is attributed to the Dublin Archbishop.

PASTORAL MEMENTO. Love waxing cold; and Pastoral fidelity consistent with pastoral affliction. Two Discourses. By the Rev. Thomas W. Smyth, D.D. New York. A. S. Barnes & Co. 1850.

A beautiful little memento of pastoral and personal regard, including the two discourses preached by Dr. Smyth to his congregation, on the Sunday before his failing health compelled him to take a temporary release from his labors and cares. It will serve, doubtless, as he desires, as a bond of union, and a stimulus to mutual remembrance and prayer, during their separation. And it may be read by many others, with interest and profit.

SAMUEL TYNDALE; or, the little Hero. Sunday School Union, 147 Nassau-st.

A recital of the incidents connected with the rescue and death of the lad who was so long buried in the ruins of the Hague-st. explosion, last winter, and who, though at last dug out in life, died just after his release. It will interest children.

FIRST LESSONS IN GREEK. Introduction to the Greek Grammar: comprising an epitome of Greek Grammar, exercises, analytical and synthetical, a series of reading Lessons, and a Lexicon. By Rev. Peter Bullions, D.D., author of etc., ect. New York: Pratt, Woodford & Co. 1850.

MEMOIR OF SANFORD: comprising a selection from his Sermons: with a Memoir. By Mr. Ballou. New York: Hallock & Lyon, 3 Astor House. 1850.

ILLUSTRATIONS OF FAITH, drawn from the word of God. By Rev. Charles Adam Smith, A.M. M. W. Dodd. 1850.

SOUTHEY'S COMMON-PLACE BOOK, edited by his Son-in-law, John Wood Warton, B.D. New York: Harper & Brothers, 82 Cliff-street. Parts two and three.

To the Editors of the Independent.

I see in your paper of this week a notice of a work by Rev. Dr. Medhurst, of Shanghai, appended to which is this remark: "The American members of the Bible Translation Committee, prefer to use Word as the name of the Supreme God, thinking that to use a Chinese word of deity will fail to distinguish the true God from their fabulous gods. Mr. Medhurst has, apparently, the best of the argument, the general custom in other languages being to take for the name of the Creator, the most generic word they have to denote a superior intelligence."

As there is evidently a misconception of the true state of the case in the above statement, and as it puts the "American members" in a very unfair light, allow me to make a few explanatory remarks. The discussion of the merits of the question at issue would be uninteresting to the great majority of your readers and too lengthy for your columns. But, in a few words, I may say that one party (not exclusively Americans), prefer the word adopted by Dr. Morrison and Dr. Milne and long employed, viz: *Shin*; the other party (not exclusively English), led by Dr. Medhurst, have substituted first *Shang Ti*, and, when that was shown untenable, *Ti*.

The word *Shin* is undoubtedly more extensively used to express objects of religious worship than any other word in the Chinese language, but was objected to, because capable sometimes of meaning Spirit, and because it was supposed to be derogatory to the glory of the true God to employ a term so defiled by association with idolatry. The wish is to find a word which will apply to the true and false Gods alike; as in the command, "Thou shalt have no Gods before me." I have never heard that any one wished to employ "Word" as the name for God. I presume it is an error of the press or a misapprehension of some passage in the work. As to Dr. Medhurst having the better of the argument, while it admits at least of doubt, would demand an extensive examination of pamphlets, now sufficiently numerous, which have appeared on each side before it could be decided in his favor.

May 31, 1850. W. A. M.

HAWAIIAN ANNEXATION.—The first step in great movements is generally unobserved of the many. How long the leaven of Texan annexation had been working, before it was possible to make the mass of the people believe any such project was contemplated. Its consummation, with the intense opposition now manifested by the South to the just and proper measure of admitting the State of California to its rights, with other related indications, are gradually awakening the Northern mind to the idea that annexation is a game which two can play at, though the deep laid schemes which are being concocted are looking into the future very far indeed—and the plans are laid with a depth and prosecuted with a perseverance which utterly distance all the policy of the impulsive Southrons. It is perhaps too soon now to point out the ulterior purpose with which those indefatigable and inveterate Yankees, the Messrs. Merriam, of Springfield, sent a copy of Webster's Dictionary to Queen Victoria, to be used in training the yet undetermined number of her royal progeny in the knowledge of the Puritan dialect as their proper mother tongue. But let us hoe the easy rows first. They planted a dictionary in another soil, of quicker energies, where it has already taken root. One of the strongest cords of national connection has been fastened upon the islands of the North Pacific, and it will keep thickening until its capacity will allow the transmission, not only of Yankee sympathies in tough Saxon words, but of political rights and powers, in the shape of Senators and Representatives from the sovereign State of Hawaii, to the Congress of the United States of America and elsewhere. Read the following letter from the King of the Sandwich Islands, in acknowledgment of the receipt of Webster's Dictionary from the publishers, Messrs. G. & C. Merriam:

Department of Foreign Relations,
Honolulu, 4th February, 1850.

Sirs: I am honored with the King's commands to thank you, in His Majesty's name, for the handsome copy of Webster's English Dictionary, received with your letter to His Majesty of July, 1849, by ship Carolus.

As a necessary consequence of the discovery of the Islands by a British Navigator, and the great numerical preponderance ever since of the Americans and the English, their common language has become indispensable, in the operations of trade, the administration of justice, and the conduct of the civil government of the Kingdom, which result, although natural and unavoidable, from an over susceptibility of national feeling, has been made a subject of recent official debate and complaint.

But that extraordinary fact does not diminish the importance of encouraging the further extension of a language, which practically has become so useful, nor the King's thankfulness to you for the acceptable present which you have sent to His Majesty.

It affords me great pleasure to have this occasion to assure you of the sincere respect and esteem with which I have the honor to be, Sirs,
Your most obedient and humble servant,
R. C. WYLLIE.

To Messrs. George and Charles Merriam,
Springfield, Massachusetts, U. S. A.

PRACTICAL.

From the Morning Star.

Reflections of an Awakened Sinner.

How can I bear the awful thought
That when my days are passed,
I then shall meet a hopeless end,
And be cast off at last.

To writhe amidst undying flame
While endless ages roll,
No ray of light to pierce the gloom,
No hope to my lost soul.

And yet the dreadful thought appears
Impressed upon my heart;
It haunts me like a frightful ghost,
And will not hence depart.

And just it is that I should be
Thus tortured by my sin,
For long amidst ten thousand calls
Impenitent I've been.

And long I've trampled on his love,
Who died that I might live;
And tho' he gave his *life for me,*
My heart I would not give.

Alas! what greater sin could be
Than thus to slight his grace,
As tho' I scorned his precious blood,
And mocked him to his face.

And thus a virtual consent
The murderous Jews did give,
When they conspired to take his life
And let a murderer live.

O Lord, have mercy on me now,
If thou canst mercy show
To one so vile, nor let me sink
The dismal grave below.

But ah! the horrid thought returns
That I am doomed to woe;
A cloud of darkness o'er me rolls,
And thunders answer, "No!"

And must I yield to dark despair!—
One effort more I'll make;
Perhaps eternal mercy, yet,
These chains of hell may break.—

A ray of light revives my soul!
Lord, help me now to yield!
Yield to be saved by grace alone,
And know my pardon sealed.

G. W. WEBB.

Faith beyond Logic.

The following article from the *Western Christian Advocate*, of May 15, shows how Christians, who in words deny the universality of God's decrees can yet in fact exercise an absolute trust in Divine Providence, and feel that all things and even all events, even the wickedness of the wicked, are subject to His control, appointed for the fulfillment of His counsels, and bound for the performance of His promises:

TRUST IN PROVIDENCE.—Philosophy develops many beautiful truths, and greatly enlarges the boundaries of human knowledge. It teaches man the number and the nature of the elements around him, and shows him how many of them may be made serviceable to his convenience; yet it cannot give him the complete mastery. He may trim his sails before the winds, and fly over the tossing billows, rejoicing in the triumph of science and art; but when the fearful torrent gathers all its power, and, clothing itself with the blackness of darkness, comes down upon his path, his frail vessel is too feeble to resist, and it perishes beneath the dashing waves. His house may be built with strong foundations, and with massive walls; but the violence of the hurricane prostrates it, or the flames of the raging fire consume it. Though he is the head, and the lord of the lower creation, yet how feeble does he frequently find himself! Invisibly the terrible pestilence rides upon the wings of the wind. It steals through the silence of the night, and travels amidst the busy tumults of the day. No walls, or bars, or screens, arrests its course. Mingling with the food which he eats, and the air which he breathes, it lays the strong man low, and triumphs in the sudden prostration of talent, of beauty, and of vigor. Nor are the elements alone too strong for man. The individual is powerless amidst the combinations of his race. Society spreads its strong net-work around him, and, though he may struggle in its meshes, he finds himself frequently a captive. The tongue of slander destroys his reputation; fraud seizes and appropriates his possessions; government invades his rights, and impairs his liberty of speech and action, and even pollutes the sanctity of the rights of conscience. Divested of friends, the dungeon becomes his abode, and he dies by the hand of man.

Must man be in bondage to these elements? Must he tremble before the storm, fly before the pestilence, or sink in abject submission to the will of society? Such must be his fate, if there be no higher power, no court of appeal. But the Christian beholds God sitting "in the circle of the heavens." On the enraged winds he lays his hand, and they sink to rest. At his voice the noise of the billows is hushed in silence. The pestilence may be abroad, but a voice whispers, "A thousand shall fall at thy side, and ten thousand at thy right hand, but it shall not come nigh thee." Men may combine in anger; property and station may vanish; but again he hears the voice from above, proclaiming, "These light afflictions, which are but for a moment, work out a far more exceeding and eternal weight of glory." Malice, envy, fraud, and oppression may league together with terrible strength; but God's word shall be fulfilled, that "all things shall work together for good" for him who puts his trust in God.

Christian, look away from earth. The turbid and dashing waters of the stream of time may, in their hurried flow, threaten thy destruction. Already thy brain may be growing dizzy, and thy strength may be failing. Look to the shores of eternity. God reveals that land of beauty and of glory, to fix thy hopes, amidst all the desolations in earth. Eternity will repay thee for the sufferings of time, and God will make thee to triumph over all thine enemies.

MISCELLANEOUS.

Slavery, as it looks from across the Ocean.

The following remarks, which we cut from a late number of the *Christian Times*, cannot be read by any intelligent and serious American without a deep sense of their justice, and an irrepressible shame at the fact that they are so true. It should be definitely understood, by all who are called into contact with the gigantic crime of Southern Slavery, that if they defend or palliate it, they may gain for a time in politics or in purse, in the slaveholding localities, but they lose inevitably, they lose forever, among all others. The voice of other lands, which is but the prophecy of the voice of posterity, will be a voice of unanimous and just condemnation:

THE DEGRADING TENDENCIES OF SLAVERY.

Our brethren of the press in the United States are eloquent at times on the demoralizing tendencies of the old European despotisms. We have no wish or call to contradict them. Keeping in view the practices which prevail at Rome, in the Court of Austria and elsewhere, and recollecting that the worst licentiousness of modern France is an inheritance from the old monarchy, we admit the abstract justice of their remarks.

But we would remind them that the morality which only prompts criticisms on a neighbor's conduct, and exerts no influence on the speaker's own, is of a very questionable character. The true, the only test of the vitality and truth of moral principles is, Do they compel us to remove the beam from our own eye, before we set ourselves to take the mote from our neighbor's?

We last week published an illustration of the effects of domestic Slavery in America, which ought to make those moral rhetoricians pause. In January last, the daughter of a respectable colored woman in New York, who has purchased her own freedom and the freedom of some of her children, was sold by her owner at Alexandria. Her purchaser bought her along with others for the Southern slave-trade, which is still carried on within the Union. An appeal was made to this slave-trader on behalf of the mother, and the price asked at which he would sell the girl to her own mother. His answer is worthy of a purveyor of Circassians for the slave bazaar of Constantinople:

"We cannot afford to sell the girl Emily for less than eighteen hundred dollars. . . . We have two or three offers for Emily from *gentlemen* from the South. *She is said to be the finest looking woman in this country.*"

There is a depth of callous, sensual tyranny in this reply that defies comment. The writer of the letter from which we quote, with insolent cruelty and cynicism, avows himself at once recreant of womanly chastity and modesty, and ready to be the ruffian tool of tyrannical voluptuaries.

That such creatures should exist where Slavery is law, is inevitable. That creatures as base and morally hideous lurk even among ourselves, is unfortunately undeniable. But here there is a public opinion that overawes them, and drives them to carry on their nefarious profession in secrecy and peril. In the North American slave States, they parade their vice in the eye of day with impunity. And, worse than all, they have numerous wealthy, powerful protectors in the non-slave States—men who call themselves moral—men who call themselves Christians. The whole Webster class of politicians are the abettors of these monsters.

The Americans may fret or fume as they please, but so long as such things are tolerated among them, other nations will speak their mind freely. They may prate about foreigners not understanding their institutions; this institution of slavery, at least, is but too well understood. They may call themselves free and enlightened—they are slaves of Mammon.

It is not charters or laws that can make men free, or keep them so. It is only the living spirit within them that can effect this. It was long ago remarked by Montesquieu, that the showy substitute for virtue called honor, may impart stability to despotic institutions, but that virtue itself is indispensable to the stability of popular government. To be free, a people must be moral. The institution of Slavery is sapping and undermining the only principles that keep Americans free.

It is with pleasure that we learn from the communication we published last week, that Americans of influence in the Episcopal, Methodist, Baptist, Presbyterian and Congregational Churches, have been roused to protest against the atrocity we are denouncing. The religious bodies in America have been too long in beginning earnestly to oppose themselves to the sin of Slavery. We trust they are now about to rank themselves under the banner of Total Abolition. We have no reason to expect that physical judgments—such as visited the cities of the plain—are in reserve for these later days; but there are moral convulsions yet more awful in store for national tolerance of hardened and ostentatious criminals.

Prison Discipline.

We have run over the first Report of the New Jersey Prison Discipline Association with interest. It is taken up mostly with reports relating to the County Jails, and suggestions for their improvement.

"In a wretched jail in Somerset County," say the committee, "is a small boy, about nine years of age, who was sent there by his own father, on a charge of arson; and although the Grand Jury refused to indict him, and the judge dismissed him from confinement, he has been continued there, because *abandoned of his parents* and *neglected* by the overseers of the poor in the township to which he belongs. He has been in prison now some nine months, and, after schooling for such a length of time, must finally be discharged an *accomplished villain*, for one so young. And who has made him so? It is impossible, in the very nature of the case, that he should have been what he now is when he entered the jail; that he should, in fact, have deserved the treatment which he has received. At nine years of age, and brought up in a secluded rural district, he could not have been so depraved as to be a fit subject for imprisonment; and the parent who sent him there must, by all right-thinking persons, be considered as the most deserving of punishment of the two. He ought to be held responsible for the ruin of his own child; and whatever crime that child may hereafter be guilty of, the sin of it, to a great extent, must fall upon his head. If he had been sent to school, instead of prison, he might have lived to benefit society, and promote the interests of virtue and religion. What his life will now end in is uncertain; there is little hope that it can be anything but evil. But there are others, also, involved in this case. The jailor has repeatedly written to the overseers of the poor to take charge of this boy, and provide him a home or bind him out as an apprentice, but to no effect. The expense of the maintenance of the poor child, since his parents have abandoned him, is, in their estimation, it seems, a sufficient reason to protract his sufferings and continue his subjection to all the evil influences by which he is surrounded. Such conduct ought to be held up to universal reprobation, and must be loudly condemned by every virtuous mind."

[The following lines were composed by Miss Townsend, of Philadelphia, after hearing Edgar Poe's 'Raven' read. Her own situation of blindness and entire helplessness is most touchingly alluded to, and the contrast in the *spirit* of the two poems is very striking.—*Vt. Chronicle.*

The Dove.

'Twas midnight! solemn, dark and deep!
And vainly I had courted sleep,
When worn with pain, with anguish tossed,
Hope, faith and patience nearly lost,
I heard a sound, a gentle sound,
Breaking the solemn stillness round;
A gentle, soft and murmuring sound,
Making the stillness more profound.

I hushed my breath!—again it came!—
My heart beat faster—still the same
Low, gentle murmur met my ear,
Approaching nearer and more near;
A single sound, yet soft and clear,
And strangely fraught with memories dear.

A flood of clear and silver light
Then burst upon my raptured sight,
Filling my little chamber quite
And in that light a little bird was seen;
Not "grim and black with stately mien,"
But purely white and beautiful,
With look so mild and dutiful;
A lovely bird with plumage white,
In that calm, still and clear moonlight.

Floating a moment round my head,
It rested opposite my bed,
Beside a picture, lovelier
Than heathen god, and holier;
Two beauteous babes, whose sinless eyes,
Bespeak them still in Paradise;
Whose loving, soft and gentle eyes,
Tell where that land of beauty lies.

There sat the radiant white-winged bird—
I listened, but no sound I heard—
And then I spoke, "Sweet bird," I said,
"From what far country hast thou fled?
Whence com'st thou—and why com'st thou here?
Canst thou bring aught my soul to cheer?
Hast thou strange news?—speak gentle dove!"
And the bird answered—"God is love."

"They tell me so," I faintly said,
"But joy has flown and hope is dead,
And I am sick, and sad, and weary,
And life is long, and dark, and dreary—
Think not thy words my spirit move!"
Still the bird answered—"God is love."

"Some dearly loved are far away,
And some, who fondly near me stay,
Are sick, and sad, and suffering,
While I am weak and murmuring.
Each for the other grieves, and tries
To stay the tears that fill his eyes—
Why comes not comfort from above?"
Firmly, but mournfully, the dove
Distinctly answered—"God is love."

I started up—"The world," I said,
"Though beautiful it once was made,
Is full of crime and misery now:
Want sets on many a haggard brow:
The warrior wields his bloody sword,
Slaves tremble at the tyrant's word—
Vice honored—virtue scorned—we see—
Why are these ills allowed to be?"
He raised his head, the soft eyed dove,
As though my boldness he'd reprove,
Then bowed and answered, "God is love."

"Forgive," I said, in accents mild,
"I would I were again a child;
I've wandered from the heavenly track,
And it is late to journey back:
My wings are clipped, I cannot soar,
I strive to mount, but o'er and o'er
My feeble wings I raise in vain—
I flutter, sink and fall again!"
In low, but earnest tones, the dove
Still softly murmured, "God is love."

"Thou mov'st me strangely, wondrous bird!
My soul is strongly, deeply stirred—
My heart grows lighter—may I still
My mission upon earth fulfill,
Proving my love to God sincere,
By doing *all* my duty here?
Shall past omissions be forgiven,
And shall the weary rest in heaven?"
He spread his wings, that radiant dove,
And cheerly answered—"God is love."

"Thanks, heavenly messenger," I cried,
"Remain that picture still beside;
Surrounded by the light of truth,
Companion meet for sinless youth;
Thou blessed type of Love and Peace,
My Hope and Faith thou'lt still increase—
Be ever near me, gentle dove,
I know, I feel, that 'God is love!'"

Peace Principles.

Among the many striking and satisfactory indications of the progress of peace sentiments, the most remarkable is the constant allusion to the subject by the highest dignitaries in the country, on various public occasions. Prince Albert, the Prime Minister, Sir Robert Peel, and even Lord Gough himself, have made very marked peace speeches at sundry dinners which they have recently attended. The Bishop of London and the American Minister vied with each other in describing the great exposition of Arts and Manufactures, to be held in London, next year, as a Peace demonstration. But, perhaps the most pointed allusion to the subject was made by the French Ambassador, at a grand City banquet given, two days ago, by the Lord Mayor to Her Majesty's Ministers. In returning thanks when his health had been drank, the Ambassador said, "I begin to be somewhat familiar with city legends. I remember having read in one of your quaint Chronicles some strange accounts of the military duties which were formerly imposed on the members of your Corporation. At one time, it is, that such of you as are well skilled shall be got ready, and that good, apt and able persons of quality be armed with corslets, pikes and bills, and dresses in yellow cloth to fight with Flanders.' At another time it is that you send forth ships to annoy the King of Spain. Again you are summoned to send forth pioneers for the suppressing of the Dunkirkers. When, on such occasions, the brave citizens of London were assembled, with what a burst of patriotic warmth they must have responded to the Royal summons. If Gog and Magog could now but re-echo the words that have been uttered against offending foreigners, what dreadful things should we hear at this moment. Now, thank God, you appear in this splendid Hall, not to provide means to suppress or destroy your neighbors but to greet them with a gracious and hearty welcome. At the Mansion House not a bitter drop is to be found in the loving cup, and with sincerest gratitude we acknowledge the cordial reception you have given us, and the honor you bestowed on us in drinking our healths." *Christian Citizen.*

The Song-Sparrow.

The *Knickerbocker*, for May, gives, in the "Editor's Table," the following passage of a letter from William C. Hosmer, the poet, relating to the Song-Sparrow, a familiar bird of great sweetness of note, but little talked of hitherto:

"I have entered so heartily into your beautiful conception of bringing out, in due time, an annual of poetry upon birds, with plates, etc., that I have availed myself of the first leisure hours since my return here, to fulfill my promise of calling your attention to the Song-Sparrow, and giving some hints upon its traits and habits. It has long been my favorite bird, and I am, I confess, not a little jealous of its reputation, not only as a sweet and unrivalled songster, but as a pattern of all the beautiful traits and charming virtues that adorn this poetical and melodious race of God's creatures. It is a bird of the humblest pretensions; modest in its demeanor and apparel; and seems to love, at a somewhat timid and safe distance, the companionship of man. They abound in the Chemung valley, and I have met them in many other parts of the State; and although Dr. De Kay thinks they are not common in the interior of this State, my own opinion, founded upon long observation, is, that there is scarcely a district where they are not to be found, especially in the spring. The same author also says that he has reason to believe that a few spend the entire winter in the Atlantic district of this State. I not only believe this, but also that they do not leave us at all. Where they hide through the winter, I have no means of forming any conjecture; but certain it is, that they are the very earliest harbingers of spring, and remain and sing long after the passage-birds have gone from among us. I have heard them since my return here, now on the twenty-ninth of November; and it is by no means uncommon to hear them in this quarter until the last warm day of autumn has yielded to the rough grasp of winter. They may very easily be mistaken for the ground-bird, or grass-bird, by one who does not notice particularly; the general appearance being somewhat similar, and the size nearly the same. The distinguishing marks are, however, quite apparent to the close observer; and the song—oh! how I wish Shelley could have heard it at the first opening of spring! I have never heard the real sky-lark, but I will back my bird against it, on any genial spring day, give me but fair, unbiassed judges. If that rarest of all poets, who had within him the soul of a thousand birds, could have listened to the blithe strains of the little Song-Sparrow, it would not have remained the obscure bird it is. For a more particular description of its haunts and habits, allow me to refer you to our State Ornithology, and the authorities there cited. It builds generally in shrubs, but I have known it to build in the pine near my door. The scientific name, *Fringilla Melodia*, is highly appropriate, and belongs more properly to this bird than any other."

From a small volume of Poems entitled "Reverberations."

Sunrise comes To-morrow.

True it is that cloud and mist
Blot the clear blue weather;
True that lips that once have kissed
Come no more together.

True that, when we would do good,
Evil often follows;
True that green leaves quit the wood,
Summers lose their swallows.

True that we must live alone,
Dwell with pale dejections;
True that we must often moan
Over crushed affections.

True that Man his queen awaits;
True that, sad and lonely,
Woman, through her prison-grates,
Sees her tyrant only.

True the rich despise the poor,
And the poor desire
Food still from the rich man's door,
Fuel from his fire.

True the plaint,—but if more true,
I would not deplore it;
If an Eden fade from view,
Time may yet restore it.

Evil comes and Evil goes,
But it moves me never;
For the Good—the Good—it grows,
Buds and blossoms ever.

Winter still succeeds to Spring,
But fresh Springs are coming;
Other birds are on the wing,
Other bees are humming.

I have loved with right good will,
Mourned my hopes departed,
Dreamed my golden dream, and still
Am not broken-hearted.

What if cherished creeds may fade?
Faith will never leave us;
God preserves what God has made—
Nor can Truth deceive us.

Let in Light—the holy Light—
Brothers, fear it never;
Darkness smiles, and Wrong goes right—
Let in Light forever.

Let in Light! When this shall be
Safe and pleasant duty,
Men in common things shall see
Goodness, Truth and Beauty.

Unity of the Human Family.

The Southern Presbyterian gives the following particulars as in part constituting the argument for the identity of the human race. They are striking, and independently of the express declaration of Scripture, that God "hath made of one blood all the nations of men to dwell on all the face of the earth," would seem to be conclusive:

The naturalist decides upon the species to which an animal belongs, from the *number and shape of its teeth*—the *number of young* it produces at a birth, its *period of gestation*, and other peculiarities of reproduction, and from the *natural duration of life*. In all these points the various nations of mankind are alike.

Again, their *diseases* and the effects of like *remedies* upon them are alike.

Again, they all have Ovid's "*Os sublime et erectus ad sidera vultus.*" Not a tribe, nor an individual in a healthy state, was ever found who did not *walk erect*; while, on the other hand, not one animal possesses this faculty. Even the Ourang Outang climbs rather than walks. He cannot stand on one foot. He is, in fact, a *quadruman* or four-handed beast, while all the human tribes have two hands and two feet.

Furthemore, man in every country is distinguished from brutes in being (as Franklin said) "*a tool-maker*,"—also in being a *fire-user*—an *eater of cooked food*—and more or less a *wearer of clothes*.

It is another striking peculiarity of man, in distinction from brutes, that he *laughs*, and men of all nations possess this peculiarity.

In like manner *weeping* is peculiar to man, and common to all nations of men. So with *music*, in the highest sense of the term.

So with *speech*—it is a broad line of demarcation between man and all kinds of animals, and yet every variety of men possess it equally.—The Nepongwe language spoken by the rude Africans of the Gaboon river, is one of the most euphonious and one of the most philosophical languages in the world. The same is emphatically true of the language of the half savage Turk.

But once again, all varieties of men have *conscience*. The moral sense is man's peculiarity among sublunary creatures, and it is a universal attribute of all the varieties. Man is a *religious animal*. Men of all nations can and do apprehend and receive the truths of Christianity.—Not only so, but it has been often proved that they can all reject Christianity, and that the most barbarous of them can make the attempt to justify their rejection of it with arguments as subtle and keen as any which have ever been brought forward. Neither Christianity nor infidelity are peculiar to the Caucasian race.

An Eccentric Character.

DIED.—On the 25th ult., at Warborough, Dorset county, aged 86, James Glanville, by trade a carpenter, who in his day was considered a very clever tradesman, and by his industrious habits saved a sufficiency to support himself in his old age. Thirty years ago he made his own coffin, of the best Spanish oak, and of a curious design, which he would often refer to as a specimen of workmanship. Two years ago he ordered his grave-stones to be in readiness for the day of his funeral, to be then put in their proper place.